



Fundamentals of ISLAMIC CREED

IN LIGHT OF THE
QUR'AN AND SUNNAH



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Fundamentals of Islamic Creed in Light of the Qur'an and Sunnah

(أصول العقيدة الإسلامية في ضوء الكتاب والسنة)⁽¹⁾

(1) Origin and Purpose of This Book

The original Arabic source of this book is titled:

“Fundamentals of Faith in Light of the Qur'an and Sunnah” (*Uṣūl al-Īmān fī Ḍaw' al-Kitāb wa al-Sunnah*),

compiled by a group of scholars.

I have selected the most important chapters, sections, and topics from the original, abridged and reorganized them, reordering some parts for clarity. I also corrected printing errors found in the source.

In addition, I have included some beneficial points related to **belief in the Last Day**, taken from the treatise *“A Brief Summary on 'Aqīdah”* (*Nubdhah fī al-'Aqīdah*) by Shaykh al-'Allāmah **Muḥammad ibn Ṣāliḥ al-'Uthaymīn** (may Allah have mercy on him).

I have titled this work:

“Fundamentals of Islamic Creed in Light of the Qur'an and Sunnah”

(*Uṣūl al-'Aqīdah al-Islāmiyyah fī Ḍaw' al-Kitāb wa al-Sunnah*).

This book is well-suited for:

- Beginners in Islamic creed studies
- New Muslims
- Non-Muslims who wish to understand the correct Islamic belief — uncorrupted by distortion or misrepresentation

And Allah is the One who grants success.

Foundations of Islamic Creed in Light of the Qur'an
and Sunnah

(أصول العقيدة الإسلامية)

في ضوء الكتاب والسنة)

Salah bin Ali WI-Zawee

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Introduction

All praise is due to Allah, who has perfected our religion, completed His favor upon us, and sent to us a Messenger from amongst ourselves to recite to us His verses, purify us, and teach us the Book and wisdom.

Peace and blessings be upon our Prophet Muḥammad ﷺ, the mercy to the worlds, and upon his family and all his Companions.

Indeed, the **sound Islamic creed**—with its firm principles and authentic Fundamentals—is what guarantees happiness for mankind in both this life and the Hereafter. Its paths are clear, its evidences are authentic, its proofs are persuasive, and it aligns with the **natural disposition (fiṭrah)**, sound intellect, and upright hearts.

This concise treatise presents to the Muslim the **core fundamentals of al-‘Aqīdah al-Islāmiyyah**: its Fundamentals, essential elements, and most important features—accompanied by textual evidence from the **Book and authentic Sunnah**.

We ask Allah to make it beneficial for all Muslims.

Written by: Salah bin Ali EL- Zawee

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Chapter One: The Importance of the Islamic Creed

(أهمية العقيدة الإسلامية)

The subject of ‘Aqīdah is the **greatest and noblest of all sciences**. It is the foundation upon which the religion is built, and it is the very first obligation upon every legally accountable individual.

The Prophet ﷺ spent the initial thirteen years in Makkah calling to **Tawhīd**—singling out Allah in worship—before the rest of the laws were revealed. This shows that ‘Aqīdah must come before all else.

“ So know that there is no deity worthy of worship except Allah, and seek forgiveness for your sin. ”

(Sūrah Muḥammad 47:19)

This verse commands the **knowledge of Tawhīd before seeking forgiveness**, which is from the deeds of the limbs. Knowledge, especially of creed, must precede speech and action.

‘**Aqīdah is the backbone of all actions**. Without it, no deed is accepted—no matter how many prayers, fasts, or acts of worship one performs—if it is not built upon correct belief. Allah says:

“ And We shall turn to whatever deeds they did, and make them as scattered dust. ”

(Sūrah al-Furqān 25:23)

This refers to those whose deeds were devoid of correct creed, and thus, they became void.

Why is Islamic Creed essential?

1. It is the **foundation of the religion**, and everything else follows it.
2. It is what distinguishes a Muslim from a disbeliever.
3. It governs one's worldview, purpose in life, and ultimate destination.
4. It preserves the Ummah from **shirk**, **bid'ah**, and misguidance.
5. It connects the servant to his Creator, and builds trust in the unseen.

Shaykh al-Islām Ibn Taymiyyah رحمه الله said:

“The first obligation upon the servant is to know Allah and His Messenger, and to believe in what Allah sent—this is the core of Tawhīd and the essence of the religion.”

Chapter Two:
Rational Proofs of the Existence of Allah
and His Exclusive Lordship

(دلائل العقل على وجود الله وانفراده بالربوبية)

The intellect indicates the existence of Allah, the Exalted, His exclusive Lordship, the perfection of His ability to create, and His absolute control over His creation.

This is achieved through reflecting and contemplating upon the signs of Allah that point to Him.

There are many ways to reflect upon Allah’s signs and to use them as evidence for His Lordship, depending on the variety of those signs. The most well-known of these ways are two:

The First Path: Reflecting upon the signs of Allah in the creation of the human soul — this is known as *the indication through the self* (*Dalālat al-Anfus*).

Indeed, the soul is one of the great signs of Allah that point to His exclusive Lordship, without any partner — as Allah the Most High said:

“And in yourselves, then will you not see?”

[Adh-Dhāriyāt: 21]

And He also said:

“By the soul and He who proportioned it.”

[Ash-Shams: 7]

Therefore, if man were to deeply reflect upon himself and the wonders of Allah's craftsmanship within him, this would guide him to the realization that he has a Lord who is the Creator, All-Wise, and All-Aware.

For man is not able to create the very drop of semen from which he originated, nor can he turn it into a clot, nor the clot into a lump of flesh, nor the lump into bones, nor clothe the bones with flesh.

The Second Path: Reflecting upon the signs of Allah in the creation of the universe — this is known as *the indication through the horizons (Dalālat al-Āfāq)*.

This too is one of the great signs of Allah that point to His Lordship. Allah the Most High said:

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. Is it not sufficient concerning your Lord that He is, over all things, a Witness?”

[Fussilat: 53]

Whoever reflects upon the horizons and what this universe contains — of the sky and the earth, and what the sky includes of stars, planets, the sun and the moon, and what the earth contains of mountains, trees, seas, and rivers, and all that is encompassed therein of night and day — and how this entire universe operates in such precise order,

will be guided by that to the reality that there is a Creator for this universe, who brought it into existence and manages all its affairs.

The more the intelligent person reflects upon these created things and immerses his thoughts in the wonders of creation, the more he comes to know that they were created in truth and with truth.

They are pages of signs, books of proofs and evidences — all pointing to everything Allah has informed us about Himself, and all serving as proofs for His Oneness.

Al-Islām: It is to submit to Allah through *Tawḥīd* (affirming His Oneness), to yield to Him in obedience, and to disassociate oneself from *shirk* (associating partners with Him).

Allah the Most High said:

“Say, indeed my prayer, my sacrifice, my living and my dying are for Allah, Lord of the worlds. He has no partner. And this I have been commanded, and I am the first of the Muslims.”

[Al-An‘ām: 162–163]

And He also said:

“And whoever seeks a religion other than Islām, it will never be accepted from him, and in the Hereafter he will be among the losers.”

[Āl ‘Imrān: 85]

The Pillars of Islām

The pillars of Islām are five, as clarified by the Messenger of Allah ﷺ in the ḥadīth of ‘Abdullāh ibn ‘Umar (may Allah be pleased with them both). He said: The Messenger of Allah ﷺ said:

“Islām is built upon five: the testimony that none has the right to be worshipped but Allah, and that Muḥammad is the Messenger of Allah; establishing the prayer; giving the zakāh; fasting in Ramaḍān; and pilgrimage to the House of Allah.”

This is also supported by the ḥadīth of Jibrīl (Gabriel), in which these pillars were mentioned.

He (i.e., Jibrīl) said: *“O Muḥammad! Inform me about Islām.”*

The Messenger of Allah ﷺ replied:

“Islām is to testify that none has the right to be worshipped except Allah, and that Muḥammad is the Messenger of Allah; to establish the prayer; to give the zakāh; to fast in Ramaḍān; and to perform ḥajj to the House — if you are able to find a way to it.”

He (Jibrīl) said: *“You have spoken the truth...”* (and the narration continues).

The Meaning of the Two Testimonies

- **The meaning of the testimony that *lā ilāha illā Allāh* (none has the right to be worshipped except Allah):**

That there is no deity truly deserving of worship except Allah.

- **The meaning of the testimony that *Muḥammad is the Messenger of Allah*:**

To obey him in what he commanded,
to believe him in what he informed of,
to avoid what he forbade and warned against,

and to worship Allah only in accordance with what he legislated.

• **Īmān (Faith):**

It is belief in the heart, affirmation with the tongue, and action upon the limbs.

• Every good in this world and the Hereafter depends upon the realization of sound and correct Īmān. It is the most important objective and the noblest of aims. Through it, the servant lives a good and pleasant life, is saved from harms, evils, and hardships, and attains the reward of the Hereafter — its everlasting bliss and its continuous good, which never ends nor ceases.

• Allah the Most High said:

• **“Whoever does righteousness, whether male or female, while he is a believer — We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”**

[An-Nahl: 97]

• And He also said:

• **“And whoever desires the Hereafter and strives for it with the striving it deserves — while he is a believer — then those, their effort is ever appreciated.”**

[Al-Isrā’: 19]

Allah the Most High said:

• **“But whoever comes to Him as a believer, having done righteous deeds — for them are the highest degrees [of rank].”**

[Tā-Hā: 75]

And He also said:

“Indeed, those who have believed and done righteous deeds — they will have the Gardens of Paradise as a lodging. They will remain therein, never desiring any change from it.”

[Al-Kahf: 107–108]

And the verses in this meaning are many in the Noble Qur’an.

1. The saying of Allah the Most High:

“O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day has certainly gone far astray.”

[An-Nisā’: 136]

2. And the saying of Allah the Most High:

“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is in one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets...”

[Al-Baqarah: 177]

3. And the saying of Allah the Most High:

“The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah, His Angels, His Books, and His Messengers, [saying], ‘We make no distinction between any of His Messengers.’ And they said, ‘We hear and we obey. [We seek]

Your forgiveness, our Lord, and to You is the final destination.”

[Al-Baqarah: 285]

4. And the saying of Allah the Most High:

“Indeed, all things We created with predestination.”

[Al-Qamar: 49]

5. Also, it is authentically reported in Ṣaḥīḥ Muslim, in the well-known ḥadīth of ‘Umar ibn al-Khaṭṭāb — known as the Ḥadīth of Jibrīl — that Jibrīl asked the Prophet ﷺ:

“Inform me about Īmān.”

The Prophet ﷺ replied:

‘It is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in al-Qadar (Divine Decree), both its good and its evil.’”

These are six great foundational principles upon which *Īmān* (faith) is established.

In fact, there is no true faith for anyone except through believing in them.

They are interconnected and inseparable principles — one cannot be detached from the other.

Belief in some of them necessitates belief in the rest, and disbelief in any of them constitutes disbelief in all.

For this reason, it is essential upon every Muslim to give these Fundamentals the utmost care and concern — in terms of knowledge, learning, and actualization.

The Increase and Decrease of Īmān

The Qur'an and the Sunnah clearly indicate that Īmān increases through obedience and decreases through disobedience.

As for the proof from the Qur'an, Allah the Most High said:

“And those who are guided — He increases them in guidance and gives them their righteousness.”

[Muḥammad: 17]

And He said:

“Indeed, the believers are those who, when Allah is mentioned, their hearts tremble, and when His verses are recited to them, it increases them in faith, and upon their Lord they rely.”

[Al-Anfāl: 2]

And He also said:

“It is He who sent down tranquility into the hearts of the believers that they may increase in faith along with their [present] faith.”

[Al-Fath: 4]

As for the proof from the Sunnah, the Prophet ﷺ said:

“There will come out of the Fire the one who has in his heart the weight of a grain of faith.”

[Ṣaḥīḥ Muslim, ḥadīth no. 1]

And he ﷺ also said:

“Īmān consists of over seventy branches — the highest of

them is the statement: *Lā ilāha illa Allāh* (none has the right to be worshipped but Allah), and the lowest of them is removing something harmful from the road. And modesty is a branch of *īmān*.”

[Agreed upon]

The Ruling on One Who Commits a Major Sin

Major sins (*kabā'ir*) are of two types:

- Those that take one out of the religion (*mukaffirah*)
- And those that do not (*ghayr mukaffirah*).

As for the first type — **the sins that nullify faith** — they include *shirk* (associating partners with Allah), which is the greatest sin committed against Allah, as well as hypocritical disbelief (*nifāq i' tiqāḍī*), reviling Allah or His Messenger ﷺ, and the like.

The second type — **major sins that do not expel one from Islam** — do not take the one who commits them out of the fold of Islam unless he declares them to be lawful (*iṣṭihlāl*). These are the rest of the major sins that fall short of disbelief, such as *usury* (*ribā*), *murder*, *fornication* (*zinā*), and so on.

The Qur'an and the Sunnah indicate that the one who commits a major sin that is not disbelief remains a believer, though his faith is deficient. He is referred to as a *fāsiq* (open sinner) and *ʿāṣī* (disobedient one).

His ruling in the Hereafter is that he is under the Will (*mashī'ah*) of Allah:

- If Allah wills, He will forgive him out of His mercy;

- And if He wills, He will punish him out of His justice.

Even if he is punished, **he will not remain forever in the Fire**, for his end will be to enter Paradise because of the *tawhīd* and *īmān* he possessed.

Allah the Most High said:

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And whoever associates others with Allah has certainly gone far astray.”

[An-Nisā’: 116]

And in the two Ṣaḥīḥs (al-Bukhārī and Muslim), from the ḥadīth of Anas رضي الله عنه, that the Prophet ﷺ said:

“There will come out of the Fire one who said: *Lā ilāha illa Allāh* (None has the right to be worshipped except Allah) while in his heart was the weight of a grain of barley of goodness.

And there will come out of the Fire one who said: *Lā ilāha illa Allāh* while in his heart was the weight of a wheat grain of goodness.

And there will come out of the Fire one who said: *Lā ilāha illa Allāh* while in his heart was the weight of a mustard seed of goodness.”

[Agreed upon]

Al-Iḥsān (Excellence in Worship):

It is to be ever-mindful that Allah is watching — both in se-

cret and in public — with the awareness of one who loves Him, fears Him, hopes for His reward, and dreads His punishment.

This is achieved by preserving the obligations (*farā'id*) and voluntary acts (*nawāfil*), and by avoiding the forbidden (*muḥarramāt*) and disliked (*makrūhāt*).

The *muḥsinūn* (those who practice iḥsān) are those who hasten toward good deeds and compete in virtuous actions.

Its evidences:

- From the Qur'an, the saying of Allah the Most High:

“Indeed, Allah is with those who fear Him and those who do good.”

[An-Naḥl: 128]

- From the Sunnah: what is narrated in the ḥadīth of Jibrīl عليه السلام when he asked the Prophet ﷺ:

“Inform me about iḥsān.”

He ﷺ replied:

“It is to worship Allah as though you see Him; and if you do not see Him, then [know that] He sees you.”

[Ṣaḥīḥ Muslim]

The Relationship Between Islam, Īmān, and Iḥsān

The mention of **Islam**, **Iman** (faith), and **Ihsan** (excellence in worship) appears in the ḥadīth of Jibrīl عليه السلام — his coming to the Prophet ﷺ and questioning him about these three matters.

[Ṣaḥīḥ Muslim, ḥadīth no. 8]

The Prophet ﷺ responded regarding **Islam** with the performance of outward actions:

Testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the prayer, giving zakah, fasting Ramadan, and performing pilgrimage to the House (in Makkah).

He responded regarding **Iman** with internal, unseen matters of belief:

Belief in Allah, His angels, His books, His messengers, the Last Day, and belief in divine decree — its good and its evil.

And he responded regarding **Ihsan** with the awareness of Allah in both private and public:

“That you worship Allah as though you see Him; and if you do not see Him, then [know that] He sees you.”

So when these three terms — *Islam*, *Iman*, and *Ihsan* — are mentioned together, each one carries a specific, distinct meaning:

- **Islam** refers to the outward actions.
- **Iman** refers to the hidden matters of belief.
- **Ihsan** refers to the highest level of the religion.

However, when one of these terms is mentioned on its own, it includes the meaning of the others.

Thus, if *Islam* is mentioned alone, *Iman* is included within it.

If *Iman* is mentioned alone, *Islam* is included within it.

And if *Ihsan* is mentioned alone, both *Islam* and *Iman* are encompassed within it.

Belief in Allah

Belief in Allah ﷻ is the most important of the fundamentals of faith, the greatest in status, and the highest in rank. In fact, it is the foundation of all the principles of īmān and the basis of its structure. The rest of the pillars branch out from it, return to it, and are built upon it.

Belief in Allah ﷻ means affirming His Oneness (tawḥīd) in **His Lordship (tawḥīd al-rubūbiyyah), His Divinity (tawḥīd al-ulūhiyyah), and His Names and Attributes (tawḥīd al-asmā' waṣ-ṣifāt)**. These are the three categories upon which belief in Allah is established.

Indeed, the pure Islamic religion is called “Tawḥīd” because it is based on affirming that:

- Allah is **One in His dominion and actions**, having no partner;
- He is **One in His Essence, Names, and Attributes**, having no equal;
- And He is **One in His Divinity and right to be worshipped**, having no rival.

From this, it becomes clear that the **Tawḥīd** which the prophets and messengers called to is divided into three categories:

The First Category: *Tawḥīd al-Rubūbiyyah* (Oneness of Lordship)

It is the acknowledgment that Allah ﷻ is the **Lord, Owner, Creator, and Sustainer of all things**. He alone gives life and

causes death, brings benefit and causes harm. He is the **Only One Who responds to the call of the distressed**, the One in Whose hand is all command and control, to Whom belongs all goodness, and to Whom all matters return. **He has no partner whatsoever in any of that.**

The Second Category: *Tawḥīd al-'Ulūhiyyah* (Oneness of Worship)

It is to single out Allah **alone** in worship — in humility, submission, love, reverence, bowing, prostration, sacrifice, vows, and **all other forms of worship** — such that no partner is associated with Him in any of these.

The Third Category: *Tawḥīd al-Asmā' wa-ṣ-Ṣifāt* (Oneness of Names and Attributes)

It is to affirm for Allah ﷻ **all the Names and Attributes** by which He has described Himself in His Book or which His Messenger ﷺ affirmed for Him — without **denial, distortion, questioning their modality, or likening them to the creation.**

It is to believe that **Allah is All-Knowing of all things, All-Powerful over all things, the Ever-Living, the Self-Sustaining**, whom neither slumber nor sleep overtakes. He possesses a perfect will and infinite wisdom. He is the **All-Hearing, the All-Seeing**, the Most Kind, the Most Merciful.

He **rose over the Throne** (*ʿisīwā*) in a manner befitting His Majesty. He encompasses the dominion. He is:

The King, the Most Holy, the Source of Peace, the Giver of Security, the Guardian, the Almighty, the Compeller, the Supreme

— **far exalted is Allah above what they associate with Him!**

And He is described with **all His beautiful Names and lofty Attributes.**

Thus, the **Tawḥīd (Oneness)** that is required from the servants is to believe in the **Oneness of Allah** in His **Lordship (Rubūbiyyah)**, **Worship (ʿUlūhiyyah)**, and **Names and Attributes (Asmāʾ wa-ṣ-Ṣifāt).**

Whoever does **not come with all of these categories together is not a true believer.**

Each of these three categories has **abundant evidences** from the **Book (Qurʾan)** and the **Sunnah.**

Tawḥīd ar-Rubūbiyyah (Oneness of Lordship):

It is to **single out Allah alone with His actions.**

Among them are: **Creation, provision, sovereignty, bestowal of blessings, ownership, forming and shaping, giving and withholding, benefit and harm, giving life and causing death, perfect management, decree and predestination,** and other actions that **none shares with Him** in any way.

Therefore, it is obligatory upon the servant to **believe in all of this.**

Evidence from the Qurʾan includes His saying, the Most High:

“He created the heavens without pillars that you see, and placed within the earth firmly set mountains...”

— *[Luqmān: 10–11]*

And His saying:

“Or were they created by nothing, or were they the creators [of themselves]?”

— [At-Ṭūr: 35]

And from the **Sunnah**: What was narrated by **Imām Aḥmad** and **Abū Dāwūd** from the ḥadīth of ‘**Abdullāh ibn ash-Shikhhīr** (may Allāh be pleased with him), marfū‘an (attributed to the Prophet ﷺ), in which he said: ... **“The Master is Allāh, Blessed and Exalted...”**

It has been authentically reported in **at-Tirmidhī** and other than it that the Prophet ﷺ said in his advice to **Ibn ‘Abbās** (may Allāh be pleased with him):

“Know that if the whole Ummah were to gather together to benefit you with something, they would never be able to benefit you except with something that Allāh has already written for you; and if they were to gather to harm you with something, they would never be able to harm you except with something that Allāh has already written against you. The pens have been lifted, and the scrolls have dried.”

Affirmation of This Category of Tawḥīd Alone Is Not Sufficient for Salvation from Punishment

It is not correct for someone’s **Īmān (faith)** to be valid, nor his **Tawḥīd (monotheism)** to be established, unless he affirms **Tawḥīd ar-Rubūbiyyah**—the Oneness of Allāh in His Lordship.

However, this category of Tawḥīd alone is **not the purpose**

for which the **Messengers were sent**, nor is it **sufficient for salvation** from Allāh's punishment **unless** a person also fulfills the requirements of **Tawḥīd al-Ulūhiyyah** (Oneness of Worship).

For this reason, Allāh the Most High says:

“And most of them do not believe in Allāh except while they commit shirk (associate partners with Him).”

— [*Yūsuf: 106*]

Meaning: most of them affirm Allāh as their **Lord, Creator, Provider, and Controller of affairs**—and all of this is from **Tawḥīd ar-Rubūbiyyah**—yet they commit shirk by worshipping along with Him others such as idols and false gods **that cannot benefit or harm**, nor give or withhold.

The **Noble Qur'an** has indicated in many places that the **mushrikūn** (polytheists) affirmed the **Rubūbiyyah** (Lordship) of Allah while associating others with Him in **worship** (*'Ibādah*). Among those verses is His saying:

“If you ask them, ‘Who created the heavens and the earth and subjected the sun and the moon?’ they would surely say, ‘Allah.’”

[Surah Al-‘Ankabūt: 61]

And His saying:

“If you ask them, ‘Who sends down rain from the sky and gives life thereby to the earth after its death?’ they would surely say, ‘Allah.’”

[Surah Al-‘Ankabūt: 63]

And His saying:

“And if you ask them, ‘Who created them?’ they will surely say, ‘Allah.’”

[Surah Az-Zukhruf: 87]

Thus, the **mushrikūn** did not believe that their idols caused the rain to fall, sustained creation, or managed the affairs of the universe. Rather, they believed such actions were exclusive to the **Lord (Ar-Rabb), glorified and exalted be He**.

They acknowledged that their false gods—those they invoked besides Allah—were **created**, possessing no power to bring benefit or harm, neither to themselves nor to their worshippers. They had no control over life or death or resurrection. They could neither hear nor see. They affirmed that **Allah alone** possessed these attributes with **no partner** whatsoever, and that **He alone is the Creator** and everything else is created; **He is the Lord**, and all else is under His dominion.

However, they assigned to Him partners from among His creation and claimed these were **intermediaries** and **intercessors** who would draw them closer to Allah. Regarding this, Allah the Exalted said...

“We only worship them so that they may bring us nearer to Allah in position.”

[Surah Az-Zumar: 3]

Meaning: they claimed their idols would intercede for them with Allah concerning their needs—such as provision, victory, and worldly affairs.

Despite this general acknowledgment by the **polytheists** (*mushrikūn*) of Allah's **Lordship** (*Tawḥīd ar-Rubūbiyyah*), it did **not admit them into Islām**. Rather, Allah judged them to be **polytheists and disbelievers** (*mushrikūn kāfirūn*), and **threatened them with Hellfire and eternal punishment**, because they **failed to fulfill the necessary consequence** of affirming Allah's Lordship—namely, **Tawḥīd al-ʿUlūhiyyah** (worshiping Allah alone).

This makes it clear that **merely affirming the oneness of Allah's Lordship** without adhering to its **required implication**—worshiping Him alone—is **insufficient** and does **not save one** from the punishment of Allah. Rather, such an acknowledgment becomes a **compelling proof** (*ḥujjah bālighah*) against a person, obligating him to dedicate all acts of worship purely and sincerely to Allah **alone, with no partner**. If he fails to do so, he is a **disbeliever destined for eternal Hellfire**.

Aspects of Deviation in Tawḥīd al-Rubūbiyyah (Oneness of Allah's Lordship)

Despite the fact that **Tawḥīd al-Rubūbiyyah** is innate within the **natural disposition** (*fiṭrah*) of mankind, embedded in their souls, and supported by countless evidences, **deviation** in this category has occurred among people. The manifestations of such deviation can be summarized as follows:

- 1. Denial of Allah's Lordship altogether and rejection of His existence** – as is the case with **atheists**, who attribute the existence of creation to “nature,” or to the succession of night and

day, or other such false causes. Allah said:

“And they say, ‘There is nothing but our worldly life; we die and live, and nothing destroys us except time.’”

[Surah Al-Jāthiyah: 24]

2. Denying some of the Attributes and Functions of the Lord – such as those who reject Allah’s power to give life or cause death after one has died, or to bring about benefit or repel harm, or anything similar to this.

3. Ascribing any aspect of Lordship to other than Allah – so whoever believes that there is **any controller alongside Allah in creating, annihilating, giving life, causing death, bringing benefit, repelling harm**, or any other attribute of Lordship, then he is a polytheist (mushrik) in Allah the Almighty.

Tawḥīd al-Ulūhiyyah: Singling out Allah Alone in Worship

Tawḥīd al-Ulūhiyyah is to single out Allah alone in all forms of worship.

This means that the servant must know with certain knowledge that **Allah alone is the true deity** who deserves to be worshipped, and that **the attributes of divinity** and their meanings **do not exist in any of the creation**, nor does anyone deserve them **except Allah the Most High**.

When the servant truly knows and acknowledges this, he will **devote all acts of worship—both outward and inward—exclusively to Allah**.

- Outward acts include: **Ṣalāh** (prayer), **Zakāh** (charity), **Ṣawm** (fasting), **Ḥajj** (pilgrimage), **enjoining good and forbidding evil**, **honoring parents**, and **maintaining family ties**.

- Inward acts include: **belief in Allah, His Angels, His Books, His Messengers, the Last Day, and belief in Qadar (Divine Decree), both its good and its evil.**

He does **not intend by any of these actions** any worldly aim or personal desire, but seeks **only the pleasure of his Lord and the hope for His reward.**

The term “**Ulūhiyyah**” is derived from the Name “**Allah**”, which means “**the One who is worshipped and obeyed.**”

Thus, “**Allah**” is one of the Most Beautiful Names of Allah, and “**Ulūhiyyah**” (**Divinity**) is one of His Magnificent Attributes.

He, glorified is He, is the One who is truly worshipped, the One to whom hearts must be devoted, submitted, humbled, and yielded, **for He alone is the Great Lord, the Creator of this universe, and the One who manages all its affairs.**

He is the One Described with Every Perfection and Free from All Deficiency . He alone is described with every **perfect attribute**, and He is **free from all defects and shortcomings.**

For this reason, **humility, submission, and worship are not befitting except for Him alone.**

Since He alone is the **Creator, the Originator, and the One who brings about resurrection, with none sharing with Him**

in any of that, **it is obligatory that He alone be worshipped, and that none be associated with Him in worship.**

Evidences and Clarification of Its Importance

There is **no doubt** that **Tawḥīd al-Ulūhiyyah** (the Oneness of Allah in worship) is **the greatest of all fundamentals**, the **most perfect**, the **most virtuous**, and the **most necessary** for the well-being of mankind.

It is **for this purpose** that Allah created the **jinn and mankind**, and for it He **created the entire creation** and **legislated the divine laws and rulings.**

With its presence, **rectification and guidance prevail**; and in its absence, **evil and corruption spread.**

For this reason, **this form of Tawḥīd is the core** of the message of the Messengers, the very **objective of their mission**, and the **foundation of their da‘wah.**

The **conflict** between the Prophets and their peoples revolved around this issue.

The **Prophets** would call their people to **single out Allah in worship and to make their worship purely for Him**, while the **nations** insisted on remaining upon **shirk** and the worship of idols—except for those whom **Allah guided.**

Indeed, the **texts of the Qur’ān and Sunnah are abundant**, and the **evidences are numerous and varied**, all pointing to the **obligation of singling out Allah in worship**

1. Sometimes by commanding it directly, as in His saying:

“O mankind, worship your Lord, who created you and those before you, so that you may become righteous.”

[Surah al-Baqarah 2:21]

And His saying:

“Worship Allah and associate nothing with Him...”

[Surah an-Nisā’ 4:36]

And His saying:

“And your Lord has decreed that you worship none but Him...”

[Surah al-Isrā’ 17:23]

And other similar verses.

2. At other times, by clarifying that Tawḥīd is the purpose of creation, and the reason for the existence of mankind and jinn. As in His saying:

“And I did not create the jinn and mankind except that they should worship Me.”

[Surah adh-Dhāriyāt 51:56]

3. At times, by making clear that Tawḥīd is the objective of sending the Messengers, as in His saying:

“And We certainly sent into every nation a messenger, [saying], ‘Worship Allah and avoid ṭāghūt (false deities).’”

[Surah an-Naḥl 16:36]

And His saying:

“And We did not send any messenger before you except

that We revealed to him that there is no deity worthy of worship except Me, so worship Me.”

[Surah al-Anbiyā’ 21:25]

4. Sometimes, by explaining that it is the purpose of the revelation of the divine scriptures, as in His saying:

“He sends down the angels with the Spirit [i.e., revelation] of His command upon whom He wills of His servants [telling them], ‘Warn that there is no deity except Me; so fear Me.’”

[Surah an-Nahl 16:2]

5. At other times, by clarifying the great reward and noble bounties prepared for those who uphold this Tawḥīd in both this world and the Hereafter, such as His saying:

“Those who believe and do not mix their belief with injustice – for them there is security, and they are rightly guided.”

[Surah al-An‘ām 6:82]

6. At other times, the Qur’an establishes Tawḥīd al-Ulūhiyyah by way of warning against its opposite (i.e., shirk), highlighting the danger of contradicting it, and mentioning the painful punishment Allah has prepared for those who abandon it. For example, His saying:

“Indeed, they have disbelieved who say, ‘Allah is the Messiah, the son of Mary,’ while the Messiah has said, ‘O Children of Israel, worship Allah, my Lord and your Lord.’ Verily, whoever associates partners with Allah – Allah has forbidden Paradise to him, and his abode is the Fire. And for

the wrongdoers there are no helpers.”

[Surah al-Mā'idah 5:72]

And His saying:

“These are [some] of the wisdoms your Lord has revealed to you. And do not set up with Allah another deity, lest you be thrown into Hell, blameworthy and rejected.”

[Surah al-Isrā' 17:39]

Likewise, the Prophetic Sunnah is full of proofs affirming this form of Tawḥīd and its immense importance. From those are:

1. What is narrated in Ṣaḥīḥ al-Bukhārī from Mu‘ādh ibn Jabal (may Allah be pleased with him), who said:

The Prophet ﷺ said:

“O Mu‘ādh, do you know what Allah’s right upon His slaves is?”

I said: *Allah and His Messenger know best.*

He said:

“It is that they worship Him alone and associate nothing with Him.”

Then he said:

“Do you know what their right upon Him is, if they do that?”

I said: *Allah and His Messenger know best.*

He said:

“That He will not punish them.”

2. And from Ibn ‘Abbās (may Allah be pleased with him), he said:

When the Prophet ﷺ sent Mu‘ādh to Yemen, he said to him:

“Indeed, you are going to a people from the People of the Book, so let the first thing you call them to be the Oneness of Allah (Tawḥīd). If they come to know that, then inform them that Allah has obligated upon them five daily prayers...”

[The rest of the ḥadīth continues.]

3. From ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) that the Messenger of Allah ﷺ said:

“Whoever dies while invoking a rival to Allah (i.e., committing shirk), shall enter the Hellfire.”

Narrated by al-Bukhārī.

(Ṣaḥīḥ al-Bukhārī no. 4497)

4. And from Jābir ibn ‘Abdillāh (may Allah be pleased with him) that the Messenger of Allah ﷺ said:

“Whoever meets Allah without associating anything with Him will enter Paradise, and whoever meets Him while associating anything with Him will enter the Fire.”

Narrated by Muslim.

Worship is Not Accepted Except With Two Conditions

‘Ibādah (worship) is a comprehensive term encompassing **everything** that Allah loves and is pleased with from statements and actions—both **apparent and hidden**.

However, for worship to be accepted by Allah, it must fulfill **two essential conditions:**

1. Ikhlāṣ (sincerity) for the One being worshipped:

That is, the act must be done purely for the sake of Allah alone.

Indeed, **Allah does not accept** any deed except that which is **sincere** for His sake.

As He, the Most High, says:

“And they were not commanded except to worship Allah, being sincere to Him in religion...”

[Surah al-Bayyinah 98:5]

2. Following the Messenger ﷺ:

Indeed, **Allah does not accept** any deed unless it is in **accordance with the guidance of the Messenger ﷺ**.

Allah the Most High said:

“And whatever the Messenger gives you, take it; and whatever he forbids you from, abstain from it.”

[Surah al-Ḥashr 59:7]

And the Prophet ﷺ said:

“Whoever introduces into this matter of ours (i.e., this religion) that which is not from it, it is rejected.”

—Meaning: **it will be rejected back upon him.**

(Agreed upon: narrated in both al-Bukhārī and Muslim)

Tawḥīd of Names and Attributes (Tawḥīd al-Asmā' wa al-Ṣifāt):

This is to affirm **whatever Allah has affirmed for Himself**, and whatever **His Messenger ﷺ has affirmed for Him**, from the Names and Attributes, and to **negate** whatever **Allah has negated from Himself**, and whatever **His Messenger ﷺ has negated from Him**—**without** *distortion (taḥrīf)*, *denial (taʿṭīl)*, *asking how (takyīf)*, or *likening (tashbīh)*.

It is to acknowledge the **meanings** of these Names and Attributes correctly, and to believe in their **true implications**, while also being conscious of their **effects** and **requirements** upon the creation.

Belief in Allah’s Names and Attributes produces tremendous effects upon a Muslim’s heart and worship of his Lord. Among these effects are:

- Developing **heartfelt servitude** (‘ubūdiyyah qalbiyyah) such as reliance upon Allah (tawakkul), complete trust in Him, guarding one’s limbs and thoughts, restraining the heart’s whispers so that one only thinks about what pleases Allah.
- Loving Allah and loving for His sake, listening and seeing through what pleases Him.
- Having **expansive hope** in Him and thinking well of one’s Lord (ḥusn al-ẓann).

These meanings and others—connected to true **faith in the meanings of Allah’s Names and Attributes**—produce both **inward and outward servitude** (‘ubūdiyyah), in varying levels between individuals. And that is the bounty of Allah which He bestows upon whom He wills.

The Name **“al-Ghaffār”** (The All-Forgiving) has a profound effect in **increasing love** for Allah and **preventing despair** from His mercy. Similarly, the Name **“Shadīd al-‘iqāb”** (Severe in Punishment) has a major impact in cultivating **fear** of Him and **restraining oneself** from violating His prohibitions.

And likewise with all His other Names and Attributes—their **effects correspond to their various meanings** in the heart of the Muslim, guiding his uprightness upon the Sharī‘ah of Allah. In fact, they are central to **attaining love** for Allah in the heart, which is the **foundation of a Muslim’s happiness** in this world and the Hereafter. It is the **key to all goodness** and the **greatest aid** for the servant in worshiping his Lord in the most complete manner.

Indeed, **outward acts of worship** become lighter or heavier upon the soul **according to the depth of the heart’s love for Allah**.

Thus, the **completion and perfection** of deeds, in the manner Allah intended, is tied to **the heart’s love for Him**. And **love itself** is tied to **knowledge of Allah through His Names and Attributes**.

For this reason, the **Messengers of Allah**—peace be upon them—were the **greatest worshippers of Allah**, because they were the most **loving of Him** and the most **knowledgeable** of Him.

The **correct methodology** in the matter of **Allah’s Names and Attributes** is encompassed in **three fundamental prin-**

ciples. Whoever realizes them is safeguarded from deviation in this field. They are:

First Principle:

To **declare Allah—Exalted and Most High—free** from any resemblance between **His Attributes** and the attributes of created beings.

Second Principle:

To **affirm whatever Allah has named or described Himself with, and whatever His Messenger ﷺ has named or described Him with**, in a manner **befitting the Majesty and Greatness** of Allah.

Third Principle:

To **cut off all hope** of ever **comprehending the reality of how** Allah's Attributes are. For it is **impossible** for the creation to grasp the **true nature** of His Attributes.

Whoever realizes these three principles has established the **obligatory belief** in the realm of Allah's Names and Attributes.

Indeed, the **evidences from the Book of Allah** affirm and establish this methodology.

Among the evidences for the first principle—which is declaring the Lord (Exalted is He) free from resemblance to the creation—is the saying of Allāh, Blessed and Exalted be He:

(لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ)

“There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.”

[Sūrat ash-Shūrā, 42:11]

The implication of this verse is the **negation of any similarity** between the Creator and the creation in any respect, **alongside affirming** that Allāh has the attributes of **hearing and seeing**. This indicates that what is affirmed for Allāh of hearing and sight is not like that which is affirmed for the creation, even though many among the creation are described with these same attributes. The same applies to all other attributes.

Among the evidences for the second principle—which is **affirming what has come in the Book and the Sunnah from Allāh’s Names and Attributes**—is the saying of Allāh:

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ)

“Allāh! There is no deity except Him, the Ever-Living, the Sustainer of all that exists. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, and they encompass nothing of His knowledge except what He wills. His Kursī extends over the heavens and the earth, and their preservation does not weary Him. And He is the Most High, the Most Great.”

[Sūrat al-Baqarah, 2:255]

And His saying, the Most High:

(هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ الرَّحِيمُ . هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ . هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۚ لَهُ الْأَسْمَاءُ الْحُسْنَى ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ)

“He is Allāh—other than whom there is no deity—Knower of the unseen and the witnessed. He is the Most Merciful, the Especially Merciful. He is Allāh—other than whom there is no deity—the Sovereign, the Pure, the Perfection, the Giver of Security, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allāh above whatever they associate with Him. He is Allāh, the Creator, the Inventor, the Fashioner; to Him belong the Best Names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.”

[Sūrat al-Ḥashr, 59:22–24]

And from the Sunnah, is the ḥadīth of Abū Hurayrah (may Allāh be pleased with him), which is recorded by Muslim in his *Ṣaḥīḥ*:

The Messenger of Allāh ﷺ used to instruct us, when we would lie down in our beds, to say:

“O Allāh, Lord of the heavens, Lord of the earth, Lord of the Magnificent Throne, our Lord and the Lord of all things, Splitter of the grain and date-stone, Revealer of the Torah, the Injīl, and the Furqān (Qur’ān), I seek refuge in You from the evil of every creature You hold by its forelock. O Allāh, You are the Firṣṭ, so there is nothing before You. And You are the Laṣṭ, so there is nothing after You. And You are the Most High, so there is nothing

above You. And You are the Most Near, so there is nothing closer than You. Relieve us of debt and enrich us from poverty.” Narrated by Imam Muslim

As for the **third principle**, which is:

abandoning any hope of grasping the true nature (kayfiyyah) of the Attributes of Allāh, Blessed and Exalted is He,

this is indicated by the saying of Allāh the Most High:

(يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا)

“He knows what is before them and what is behind them, but they do not encompass Him in knowledge.”

[Sūrat Ṭāhā, 20:110]

Some scholars said about the meaning of this verse:

“There is no comprehension of the Lord of the heavens and the earth by human knowledge, and thus all forms of grasping His Attributes’ reality are negated.”

A rational person should know that the **mind has a limit** which it can reach but cannot exceed—just as hearing and sight have boundaries beyond which they do not extend.

So whoever tries to comprehend with his mind that which **cannot be comprehended**, such as thinking about **the modality (how-ness)** of Allāh’s attributes, is like someone trying to **see what is behind a wall** or **hear voices that are extremely distant**.

The Names and Attributes of Allāh that are mentioned in the Qur’ān and the Sunnah are numerous—too many to count.

A Muslim must affirm them for Allāh, Blessed and Exalted, **in a manner that befits His Majesty and Perfection**, just as Allāh has affirmed them for Himself in His Book—for He is more knowledgeable about Himself than His creation—and just as His Messenger ﷺ affirmed them for Him in his Sunnah—for he is the most knowledgeable of creation regarding his Lord, the most sincere of them in advice, the most eloquent in speech and expression, and the most God-fearing and reverent of Him.

Let the believer beware of **denying (ta‘ṭīl)** Allāh’s attributes or **likening them (tashbīh)** to the attributes of the creation, because Allāh said:

(لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ)

“There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.”

[Sūrat al-Shūrā, 42:11]

Shirk (Polytheism)

Shirk (Polytheism) has two meanings: **a general meaning and a specific meaning.**

1. The General Meaning:

It is **equating others with Allāh** in what is **exclusive to Him**, Exalted is He.

Under this general meaning fall **three types** of shirk:

First: Shirk in Rubūbiyyah (Lordship)

This is equating others with Allāh in that which is from the **exclusive attributes of Lordship**,

or attributing something from them to other than Him—such as **creating, providing, bringing into existence, causing death, or managing the affairs of the universe**, and the like.

Allāh the Most High said:

(هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ قَالُوا تَوْفَكُونُ)

“Is there any creator other than Allāh who provides for you from the heaven and the earth? There is no deity worthy of worship except Him, so how are you deluded?”

[Sūrat Fāṭir, 35:3]

Second: Shirk in Ulūhiyyah (Worship)

This is equating others with Allāh in that which is from the **exclusive rights of divinity—**

such as **prayer, fasting, supplication, seeking aid (istighāthah), slaughtering, making vows, and other acts of worship.**

Allāh the Exalted said:

(وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ)

“And among mankind are those who take besides Allāh rivals—loving them as they love Allāh. But those who believe are stronger in love for Allāh.”

[Sūrat al-Baqarah, 2:165]

Third: Shirk in the Names and Attributes

This is equating others with Allāh in something from His **Names or Attributes.**

Allāh the Most High said:

(لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ)

“There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.”

[Sūrat al-Shūrā, 42:11]

2 – The Specific Meaning of Shirk:

It is to take a **rival (nidd)** to Allāh—**calling upon him as one calls upon Allāh**, asking him for **intercession** as one would ask Allāh, **hoping in him** as one would hope in Allāh, and **loving him** as one loves Allāh.

This is the **default understanding** of the term “*shirk*” when it is mentioned **unrestrictedly** in the Qur’ān or the Sunnah.

Evidences for the Condemnation of Shirk and Clarification of Its Danger:

The textual proofs are many and varied in **condemning shirk, warning against it, and clarifying its danger and evil consequences** in this world and the Hereafter.

1 – Allāh, Exalted is He, has informed us that shirk is the one sin He does not forgive, unless a person repents from it before death.

He said:

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ)

“Indeed, Allāh does not forgive associating partners with Him, but He forgives what is less than that for whom He wills.”

[Sūrat al-Nisā’, 4:48]

2 – Allāh described it as a great injustice (ẓulm ‘aẓīm), as He said:

(إِنَّ الشُّرْكَ لَظُلْمٌ عَظِيمٌ)

“Indeed, shirk is truly a great injustice.”

[Sūrat Luqmān, 31:13]

3 – Allāh also informed that shirk nullifies all deeds, saying:

(وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ)

“And it was already revealed to you and to those before you that if you commit shirk, your deeds will surely be nullified, and you will certainly be among the losers.”

[Sūrat al-Zumar, 39:65]

4 – Allāh has described shirk as containing disrespect and belittlement of the Lord of all creation, and equalizing others with Him, as He said:

(تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ، إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ)

“By Allāh, we were truly in manifest error, when we used to equate you (idols) with the Lord of the worlds.”

[Sūrat al-Shu‘arā’, 26:96–98]

5 – And He has informed that whoever dies upon shirk will be eternally condemned to the Fire of Hell, as He said:

(إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ)

“Indeed, whoever associates others with Allāh, Allāh has forbidden Paradise for him, and his refuge is the Fire. And for the wrongdoers, there are no helpers.”

[Sūrat al-Mā‘idah, 5:72]

There are many other evidences in the Noble Qur’ān concerning this topic.

The Prophet ﷺ also described shirk as the gravest of sins:

It is reported from ‘Abdullāh ibn Mas‘ūd (may Allāh be pleased with him), who said:

“I asked the Prophet ﷺ:

‘Which sin is greatest in the sight of Allāh?’

He replied:

“That you set up a rival to Allāh, while He alone created you.”

(Narrated by al-Bukhārī and Muslim)

Belief in Angels

The Angels are one of Allāh's created beings. They have **subtle, luminous bodies** (made of light), and are capable of taking on noble human forms. They possess **great strength** and **immense ability** to move swiftly. They are a multitude — **only Allāh knows their number**.

Allāh has **chosen and purified them** for His worship and for carrying out His commands.

They **do not disobey Allāh in what He commands them**, and they do **whatever they are ordered**.

The substance from which Allāh created the angels is **light**.

It is narrated from 'Ā'ishah (may Allāh be pleased with her) that the Messenger of Allāh ﷺ said:

“The angels were created from light, the jinn were created from a smokeless flame of fire, and Adam was created from what has been described to you.”

(Narrated by Muslim)

The word “**mārij**” refers to a **flame that is mixed with darkness or smoke**.

Among their unique traits is that they **are not described with femininity**.

Allāh criticized the disbelievers for attributing femininity to the angels, saying:

(وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ)

“And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.”

And Allāh the Most High said:

(إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةً الْاُنْثَىٰ)

“Indeed, those who do not believe in the Hereafter give the angels female names.”

[Sūrat al-Najm, 53:27]

How to Believe in the Angels

Belief in the angels entails several matters that a servant must affirm in order for his faith in the angels to be sound and complete:

1. Affirming their existence and believing in them — as indicated by the earlier texts showing that belief in them is one of the pillars of īmān. So, **true faith cannot be achieved** without this belief.

2. Believing that they are numerous beyond count, and that **no one knows their number except Allāh**, as proven by the divine texts. Allāh the Most High said:

(وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ)

“And none knows the soldiers of your Lord except Him.”

[Sūrat al-Muddaththir, 74:31]

Meaning: the angels are from the soldiers of the Lord, and only He knows their immense number.

3. Acknowledging their **noble ranks and lofty status** with their Lord, their **honor in His sight**, and their **distinguished position**. Allāh said:

(وَقَالُوا أَتَتَّخَذَ الرَّحْمَنُ وَلَدًا * سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ * لَا يَسْبِقُونَهُ بِالْقَوْلِ
وَهُمْ بِأَمْرِهِ يَعْمَلُونَ)

“And they say, ‘The Most Merciful has taken a son.’ Exalted is He! Rather, they are honored servants. They do not precede Him in speech, and they act by His command.”

[Sūrat al-Anbiyā’, 21:26–27]

4 – **Belief in their varying levels of excellence and status before Allāh, and that they are not equal in rank**, as established by the evidences in the Qur’an. Allāh the Most High said:

(اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ)

“Allāh selects messengers from the angels and from among mankind. Verily, Allāh is All-Hearing, All-Seeing.”

[Sūrat al-Hajj, 22:75]

And He also said:

(لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ)

“The Messiah will never disdain to be a servant of Allāh, nor will the angels who are near to Him.”

[Sūrat al-Nisā’, 4:172]

These verses show that among the angels are those whom Allāh has chosen for prophethood (i.e., delivering revelation), and those who are near to Him (al-muqarrabūn), indicating their superiority over others.

The **best of the angels** are those who are **closest to Allāh**, especially the **bearers of the Throne**. And the **best among these closest angels** are the **three** who were mentioned in the Prophet's ﷺ supplication at the beginning of his night prayer (Qiyām al-Layl):

“O Allāh, Lord of Jibrīl, Mikā'il, and Isrāfīl, Originator of the heavens and the earth, Knower of the unseen and the seen...”

[Ṣaḥīḥ Muslim]

And the **greatest of these three** is **Jibrīl (Gabriel)** عليه السلام, who is entrusted with **revelation**. His virtue is derived from the honor of his mission. Allāh mentioned him in His Book in a manner unlike any other angel, granting him the **noblest names** and **most excellent descriptions**.

5 – Showing loyalty to the angels and being cautious of hostility toward them, due to the saying of Allāh the Exalted:

(وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ)

“The believing men and the believing women are allies of one another.”

[Sūrat al-Tawbah, 9:71]

The angels are included in this verse because they are believers who constantly obey their Lord.

Allāh also warned against hostility toward the angels, as He said:

(مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ)

“Whoever is an enemy to Allāh, His angels, His messengers,

Jibrīl and Mīkā'il, then verily, Allāh is an enemy to the disbelievers."

[Sūrat al-Baqarah, 2:98]

In this verse, Allāh informs that **enmity toward the angels necessitates the enmity of Allāh and His wrath**, because the angels only act according to His command and judgment. Therefore, **whoever shows hostility toward them has, in fact, shown hostility toward their Lord.**

6 – Belief that the angels are a creation from among the creations of Allāh, and that they have **no independent role** in creation, management, or control of affairs. Rather, **they are soldiers from the soldiers of Allāh**, acting according to His command. Allāh is the One who alone possesses authority over everything; He has **no partner** in that.

It is also impermissible to direct any type of worship to them. **Worship must be directed exclusively to their Creator**, the Creator of all creation — the One who has no partner in His Lordship or Divinity, and there is nothing like Him in His Names and Attributes.

Allāh the Most High clarified this, saying:

(وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا)

"Nor would He command you to take the angels and the prophets as lords."

[Āl 'Imrān, 3:80]

And the Most High said:

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا * سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ * لَا يَسْبِقُونَهُ بِالْقَوْلِ
وَهُمْ بِأَمْرِهِ يَعْمَلُونَ * يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ أَرَادَتْ
وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ * وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَلَنُكْزِرْهُ جَهَنَّمَ
كَذَلِكَ نَجْزِي الظَّالِمِينَ)

“And they say, ‘The Most Merciful has taken a son.’ Exalted is He! Rather, they are [but] honored servants. They do not precede Him in speech, and they act according to His command. He knows what is before them and what is behind them, and they do not intercede except for the one whom He approves. And they are, from fear of Him, in awe. And whoever among them says, ‘Indeed, I am a deity besides Him,’ then that one We will recompense with Hell. Thus do We recompense the wrongdoers.”

[Sūrat al-Anbiyā’, 21:26–29]

In this passage, Allāh makes clear that **He did not command the worship of the angels**, and how could He command such a thing — when that is clear **disbelief in Allāh the Almighty**? Then He refutes the claim of those who allege that the angels are daughters of Allāh, **declaring Himself far above such falsehood**, and clarifies that **the angels are honored servants**, obedient to His command, and full of reverent fear of Him. **And that the angels do not possess the ability to intercede** for anyone **except for those with whom Allāh is pleased** — from the people of **Tawhīd**. The context then concludes with the statement regarding the punishment of anyone among them who were to claim divinity — that **his recompense would be Hell**. Thus,

it becomes clear that the angels are **enslaved servants**, themselves owned and sustained by their Lord, **having no power or strength except by their Creator and Sustainer**.

7 – Detailed belief in those angels who have been explicitly named in the Qur’ān and Sunnah individually:

Such as **Jibrīl (Gabriel)**, **Mikā’īl (Michael)**, **Isrāfīl**, **Mālik** (the keeper of Hell), **Hārūt and Mārūt**, **Riḍwān** (the keeper of Paradise), and **Munkar and Nakīr** — and others whose names have been mentioned in the texts.

Also included are those who have been **described by their attributes**, such as **Raḳīb and ‘Atīd**, or whose **role has been described**, such as the **Angel of Death**, the **Angel of the Mountains**, and others whose **functions have been mentioned in general**, such as:

- The **bearers of the Throne**,
- The **honorable recorders (al-Kirām al-Kātibīn)**,
- Those **assigned to guard the creation**,
- Those **appointed over embryos and wombs**,
- Those who **circumambulate al-Bayt al-Ma‘mūr** (the much-frequented House in the heavens),
- The **traveling angels** (who roam the earth),

and others who have been mentioned by Allāh and His Messenger ﷺ. It is obligatory to **believe in all of them in detail**, in accordance with what is **affirmed in the texts** concerning their **names, attributes, duties, and news** — and to believe firmly in all of that.

Belief in the Revealed Books

The meaning of the “Books” here

The “Books” and “Scriptures” refer to those that contained the Speech of Allah — the Mighty and Majestic — which He revealed to His messengers: whether He gave it in written form, like the Torah, or revealed it through the angel orally and it was written afterward, like the rest of the books.

The entire Qur’an was revealed through the angel (Jibrīl). Allah spoke it, Jibrīl heard it from Allah, and then conveyed it to Muhammad ﷺ. Allah, the Most High, said:

“Indeed, it is a revelation from the Lord of the worlds. The Trustworthy Spirit has brought it down upon your heart (O Muhammad) — that you may be of the warners — in a clear Arabic language.”

[Ash-Shu‘arā’, 192–195]

And He said:

“Say: The Holy Spirit has brought it down from your Lord in truth.”

[An-Naḥl: 102]

How to believe in the Books

Belief in the Books of Allah includes several aspects that the texts indicate as obligatory to affirm and uphold, in order to fulfill this great pillar of faith. These aspects are:

1. Firm belief that all of them were revealed by Allah

One must have certain faith that all the revealed Books are from Allah ﷻ, and that they are the actual Speech of Allah — not the speech of any other — and that Allah truly spoke them as He willed and in the manner He willed. Allah the Exalted said:

“Allah — there is no deity except Him, the Ever-Living, the Sustainer of existence. He has sent down upon you the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel before, as guidance for mankind. And He revealed the Criterion (the Qur’an). Indeed, those who disbelieve in the verses of Allah will have a severe punishment.”

[Āl ‘Imrān: 2–4]

In this verse, Allah ﷻ informs that He revealed the mentioned Books — the Torah, the Gospel, and the Qur’an — from Himself. This proves that He is the One who spoke them, and that they originated from Him and not from anyone else. Hence, at the end of the verse, He warns of severe punishment for those who disbelieve in His verses.

2. Belief that all the Books called to the worship of Allah alone

All the revealed Books called to the worship of Allah alone, and came with goodness, guidance, light, and illumination. Allah said:

“It is not for a human being to whom Allah has given the Scripture, wisdom, and prophethood to say to the people, ‘Be my worshippers rather than Allah’s.’”

[Āl ‘Imrān: 79]

Here, Allah clarifies that no human being who was given the Book, wisdom, and prophethood would ever call people to worship him instead of Allah. That is because the Books of Allah were all revealed to establish sincere worship for Allah alone.

Allah also said, explaining that His Books were revealed with truth and guidance:

“He has sent down upon you the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel before, as guidance for mankind.”

[Āl ‘Imrān: 3–4]

3. Belief that the Books of Allah confirm one another

One must believe that the Books of Allah confirm and support one another. There is no contradiction or conflict between them. Allah said about the Qur’an:

“And We have sent down to you the Book in truth, confirming the Scripture that came before it and as a criterion over it.”

[Al-Mā’idah: 48]

And He said regarding the Gospel:

“And We sent, following in their footsteps, ‘Īsā (Jesus), the son of Mary, confirming that which came before him of the Torah.”

[Al-Mā’idah: 46]

It is obligatory to believe in this and to hold the conviction that the Books of Allah are free from all contradiction or incon-

sistency. This is among the greatest distinctions between the Books of Allah and the writings of the creation, and between the Speech of Allah and the speech of the created beings. The writings of people are prone to deficiency, error, and contradiction. Allah said regarding the Qur'an:

“Do they not reflect upon the Qur'an? Had it been from anyone other than Allah, they would have found in it much contradiction.”

[An-Nisā': 82]

4. Belief in the specific Books named by Allah, affirming and believing what Allah and His Messenger have conveyed about them

This includes belief in the specific Books named by Allah ﷻ and affirming what has been reported about them in the Qur'an and Sunnah. These Books include:

a. The Torah: This is the Book of Allah which He gave to Mūsā (Moses). Allah the Exalted said:

“And We certainly gave Mūsā the Scripture after We had destroyed the former generations — as enlightenment for the people and guidance and mercy — that they might be reminded.”

[Al-Qaṣaṣ: 43]

In the long ḥadīth of intercession narrated by al-Bukhārī and Muslim from Anas ibn Mālīk (may Allah be pleased with him), it is reported that the Prophet ﷺ said:

“...So they will come to Ibrāhīm and say: ‘You are the father of the people...’ and he will say: ‘I am not the one for it,’ and he will mention the sin he committed, and say: ‘Rather, go to Mūsā, a servant to whom Allah gave the Torah..and Allah informed in His Book about the distortion

Allah informed in His Book that the Jews altered and distorted the Torah, and this will be discussed in detail in the next section, if Allah wills.

b. The Gospel (Injīl):

It is the Book of Allah that He revealed to ‘Īsā ibn Maryam (Jesus, the son of Mary). Allah said:

“And We sent, following in their footsteps, ‘Īsā (Jesus), the son of Mary, confirming that which came before him of the Torah. And We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah — a guidance and an admonition for the righteous.”

[Al-Mā'idah: 46]

Allah revealed the Gospel as a confirmation of and agreement with the Torah, as mentioned in the verse above. Allah also informed in His Noble Book that both the Torah and the Gospel contained the prophecy and glad tidings of our Prophet Muhammad ﷺ. He said:

“Those who follow the Messenger, the unlettered Prophet, whom they find written [mentioned] in what they have of the Torah and the Gospel...”

[Al-A'rāf: 157]

The Gospel was also subject to distortion, just as the Torah was, and this too will be detailed in the upcoming discussion, by Allah's permission.

c. The Psalms (Zabūr):

This is the Book of Allah that He revealed to Dāwūd (David). Allah the Exalted said:

“...and to Dāwūd We gave the Zabūr (Psalms).”

[An-Nisā': 163]

Qatādah (may Allah have mercy on him) said in his explanation of the verse:

“We were informed that it was a book of supplications, praises, and glorification of Allah ﷻ, which did not contain laws regarding lawful or unlawful matters, nor duties or legal limits.»

d. The Scriptures of Ibrāhīm and Mūsā

These are mentioned in two places in the Book of Allah.

The first is in Sūrat An-Najm, where Allah says:

“Or has he not been informed of what was in the Scriptures of Mūsā and of Ibrāhīm, who fulfilled his duty? That no bearer of burdens will bear the burden of another. And that there is not for man except that [good] for which he strives...”

[An-Najm: 36–39]

The second is in Sūrat Al-A'ālā, where Allah says:

“Indeed, successful is he who purifies himself, and mentions the name of his Lord and prays. But you prefer the

worldly life, while the Hereafter is better and more lasting. Indeed, this is in the former scriptures — the scriptures of Ibrāhīm and Mūsā.”

[Al-A‘lā: 14–19]

e. The Noble Qur’an

It is the Book of Allah which He revealed to our Prophet Muhammad ﷺ, confirming the Books before it and superseding them. It is the final of all revealed Books, the noblest and the most complete. It abrogates all previous revelations. The Qur’an was revealed as guidance for both mankind and jinn. Allah the Most High said:

“And We have sent down to you the Book in truth, confirming the Scripture that came before it and as a criterion over it...”

[Al-Mā‘idah: 48]

“Criterion (Muhaiminan)”: meaning that it is a witness over the previous Books and a judge over them.

Allah also said:

“Say, ‘What thing is greatest in testimony?’ Say, ‘Allah is witness between me and you. And this Qur’an was revealed to me that I may warn you thereby and whomever it reaches.’”

[Al-An‘ām: 19]

And He said:

“Blessed is He who sent down the Criterion upon His servant that he may be to the worlds a warner.”

[Al-Furqān: 1]

The Qur'an has many names, the most well-known of which are: **al-Qur'an** and **al-Furqān**.

...as well as (among its names): al-Kitāb (the Book), and adh-Dhikr (the Reminder)

It is obligatory to believe in all of these Books according to what has come in the authentic texts: including their names, the prophets upon whom they were revealed, everything Allah and His Messenger ﷺ informed us about them, and the stories He related to us about their followers.

5. Firm belief that all previous scriptures and writings revealed by Allah have been abrogated by the Noble Qur'an

One must hold with certainty that all of the previously revealed Books and Scriptures were abrogated by the Qur'an. No human being or jinn — whether from among the people of the previous scriptures or others — is permitted to worship Allah or refer for judgment to anything other than what is found in the Qur'an after its revelation.

There are numerous evidences from the Qur'an and Sunnah regarding this. Allah the Most High said:

“Blessed is He who sent down the Criterion upon His servant that he may be to the worlds a warner.”

[Al-Furqān: 1]

And He said:

“Indeed, there has come to you from Allah a light and a clear Book by which Allah guides those who pursue His plea-

sure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.”

[Al-Mā'idah: 15–16]

And Allah commanded His Prophet ﷺ to judge the People of the Book by the Qur'an. He said:

“And We have sent down to you the Book in truth, confirming the Scripture that came before it and as a criterion over it. So judge between them by what Allah has revealed...”

[Al-Mā'idah: 48]

And Allah also said:

“And judge between them by what Allah has revealed and do not follow their desires, and beware that they may tempt you away from some of what Allah has revealed to you...”

[Al-Mā'idah: 49]

And from the Sunnah is the ḥadīth of **Jābir ibn 'Abdillāh (may Allah be pleased with him)**, who reported that **'Umar ibn al-Khaṭṭāb (may Allah be pleased with him)** came to the Prophet ﷺ with a book he had obtained from some of the People of the Book. He read it to the Prophet ﷺ, and the Prophet ﷺ became angry and said:

“Are you in a state of confusion, O son of al-Khaṭṭāb? By the One in whose Hand is my soul, I have brought it [i.e., the religion] to you pure and white. Do not ask them (i.e., the People of the Book) about anything, for they might tell you

the truth and you would deny it, or they might tell you falsehood and you would believe it. By the One in whose Hand is my soul, if Mūsā were alive, he would have no choice but to follow me.”

Narrated by Aḥmad, al-Bazzār, al-Bayhaqī, and others.

The meaning of “*mutahawwikūn*” is: confused or uncertain.

This is what must be believed concerning the Books of Allah in a general sense.

Further detail regarding what must be believed specifically about the **Qur’an** will come in a separate section, if Allah wills.

Affirmation That the Torah, Gospel, and Other Previous Scriptures Were Altered, and That the Qur’an Is Preserved

Allah the Exalted has informed us in the Noble Qur’an that the People of the Book altered and changed the scriptures that were revealed to them.

Allah the Exalted said concerning the Jews:

“Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of Allah and then distort it after they had understood it while they were knowing?”

[Al-Baqarah: 75]

As-Suddī said in his tafsīr of this verse:

“It refers to the **Torah** — they altered it.”

And Ibn Zayd said:

“They distorted the **Torah** that was revealed to them, making what is lawful in it unlawful, and what is unlawful lawful; making truth into falsehood, and falsehood into truth.”

And Allah said:

“Among the Jews are those who distort words from their [proper] places...”

[An-Nisā': 46]

Allah also said about the Christians:

“And from those who say, ‘We are Christians,’ We took their covenant; but they forgot a portion of what they were reminded of. So We caused enmity and hatred among them until the Day of Resurrection. And Allah will inform them about what they used to do. O People of the Scripture! There has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much.”

[Al-Mā'idah: 14–15]

Some of the imams of tafsīr said about the last verse:

“Meaning: He clarifies what they altered, distorted, interpreted falsely, and fabricated against Allah — and remains silent about much that they changed, because there is no benefit in mentioning it.”

These verses clearly indicate that the Jews and Christians altered the Books of Allah which were revealed to them. This distortion took place sometimes by addition and other times by omission.

As for the proof of addition, Allah said:

“So woe to those who write the Book with their own hands and then say, ‘This is from Allah,’ to exchange it for a small price. Woe to them for what their hands have written, and woe to them for what they earn.”

[Al-Baqarah: 79]

As for the proof of omission, Allah said:

“O People of the Scripture! There has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture...”

[Al-Mā'idah: 15]

And He also said:

“Say, ‘Who revealed the Book which Moses brought as light and guidance for the people? You [Jews] make it into pages, disclosing [some of] it and concealing much...”

[Al-An'ām: 91]

In the tafsīr of this verse, it is stated:

“Meaning: You turn the Book that Moses brought into **separate parchments**, placing it in scrolls, so that you may manipulate it through **distortion, alteration, and concealing** the description of the Prophet ﷺ that is written in it.”

The Qur'an is Safe from Distortion and Protected by Allah – with Proof

As for the **Noble Qur'an**, it is **free** from the distortion and changes that afflicted the previous scriptures. It is **preserved and**

safeguarded by the protection of Allah, as He Himself informed us:

“Indeed, it is We who sent down the Reminder [i.e., the Qur’an], and indeed, We will be its guardian.”

[Al-Hijr: 9]

Imām al-Ṭabarī, in his commentary on the verse:

“Indeed, it is We who sent down the Reminder, and indeed, We will be its guardian.”

[Al-Hijr: 9]

said:

“It means: We are the ones who shall preserve the Qur’an from being added to with falsehood that is not from it, or having anything of its rulings, boundaries, or obligations removed.”

Allah has also stated in other verses that He has **perfected** the Qur’an, **clarified it**, and **purified it from all falsehood**, as He said:

“Falsehood cannot approach it from before it or from behind it; [it is] a revelation from [He who is] Wise and Praiseworthy.”

[Fuṣṣilat: 42]

And He also said:

“This is a Book whose verses are perfected and then presented in detail from [One who is] Wise and Acquainted.”

[Hūd: 1]

And He, the Most High, said:

“Do not move your tongue with it [O Prophet] to hasten with it. Indeed, upon Us is its collection and its recitation.”

[Al-Qiyāmah: 16–17]

These verses clearly show that **Allah has preserved the Qur'an completely – in both wording and meaning** – from the time it was revealed until the time Allah permits it to be lifted up. He took it upon Himself to **teach it to His Prophet ﷺ, preserve it in his heart, and explain it through the Prophet's ﷺ Sunnah.**

Then Allah enabled **righteous men** to preserve it after him – both **in their hearts and in written form** – through generations and centuries. Thus, it has remained **pure and protected from all falsehood**, recited by young and old, throughout every time and land, **fresh and vibrant just as it was revealed from Allah to His Messenger ﷺ.**

Faith in the Qur'an and Its Distinct Characteristics

The Noble Qur'an: It is the **Speech of Allah**, initiated from Him in the manner of real speech. He revealed it to His Messenger ﷺ as **revelation**, and the believers affirm it as the truth. They are certain that it is truly **the actual Speech of Allah. Jibril (Gabriel) عليه السلام** heard it directly from Allah ﷻ, and then brought it down upon the Seal of the Messengers, **Muhammad ﷺ**, with its **exact wording and meaning**, as transmitted through **mutawātir (massively transmitted) chains**, which convey definitive knowledge and certainty. It is **written in the muṣḥafs** (copies of the

Qur'an) and **preserved from alteration or distortion.**

The Unique Characteristics of Faith in the Qur'an

Since the **Glorious Qur'an** is the **final Book**, which **abrogates** all the previous scriptures, and is **the criterion** (al-muhaymin) over them, and since it is the **legislated text to be acted upon by all mankind and jinn** after the mission of our Prophet Muḥammad ﷺ and the revelation of this Book to him, **faith in the Qur'an** has its **own unique characteristics** and requirements.

These are **in addition** to the general principles already established regarding faith in the revealed Books. These special characteristics are as follows:

1 – Belief in the Universality of Its Message and the Comprehensiveness of Its Legislation for All of Mankind and Jinn

It is obligatory to believe that the **call of the Qur'an is universal**, and that the **Sharī'ah** (divine law) it came with is **binding upon both mankind and jinn**. No one among them is excused from believing in it, nor is anyone permitted to worship Allah except through what has been legislated therein.

Allah the Exalted said:

“Blessed is He who sent down the Criterion upon His servant that he may be to the worlds a warner.”

[Al-Furqān 25:1]

And He said, quoting His Prophet ﷺ:

“This Qur'an has been revealed to me that I may warn

you thereby and whomever it reaches.”

[Al-An‘ām 6:19]

And He said, quoting the jinn:

“Indeed, we have heard a wondrous Qur’an. It guides to the right path, so we have believed in it, and we will never associate anyone with our Lord.”

[Al-Jinn 72:1–2]

2 – Belief that the Qur’an Abrogates All Previous Scriptures

One must hold the firm belief that the **Qur’an has abrogated all the previous Books**. It is not permissible for the People of the Book or anyone else to worship Allah after the revelation of the Qur’an by anything other than it.

There is **no religion** after the revelation of the Qur’an except what it brought. **No act of worship is acceptable** except as legislated in it. **Nothing is considered lawful (ḥalāl)** except what the Qur’an has made lawful, and **nothing is prohibited (ḥarām)** except what it has prohibited.

Allah the Most High said:

“And whoever desires a religion other than Islām, it will never be accepted of him, and in the Hereafter, he will be among the losers.”

[Āl ‘Imrān 3:85]

And He said:

“Indeed, We have revealed to you the Book in truth so that

you may judge between the people by what Allah has shown you.”

[An-Nisā’ 4:105]

And it was previously mentioned in the ḥadīth of **Jābir ibn ‘Abdillāh رضي الله عنه** that the Prophet ﷺ prohibited his Companions from reading the books of the People of the Book. He ﷺ said:

“...By the One in Whose hand is my soul, if Mūsā (Moses) were alive, he would have no choice but to follow me.”

(Reported by Aḥmad, al-Bazzār, al-Bayhaqī, and others)

3 – The Ease and Leniency of the Sharī‘ah Brought by the Qur’an

The Sharī‘ah (divine law) brought by the Qur’an is characterized by **ease and leniency**, unlike the laws of previous scriptures which included many **burdens and restrictions** placed upon their followers.

Allah the Most High said:

“Those who follow the Messenger—the unlettered Prophet—whom they find written in what they have of the Torah and the Gospel—who enjoins upon them what is right and forbids them what is wrong, and makes lawful for them the good things and prohibits for them the evil, and relieves them of their burden and the shackles that were upon them. So those who believe in him, honor him, support him, and follow the light which was sent down with him—it is they who will be successful.”

[Al-A‘rāf 7:157]

4 – The Qur’an is the Only Divine Book Whose Words and Meanings Are Fully Preserved by Allah

The Qur’an is **the only one among the divine scriptures** whose **words and meanings** are preserved and protected by Allah from **any distortion—whether textual or interpretational**.

Allah the Most High said:

“Indeed, We have sent down the Reminder, and indeed, We will surely preserve it.”

[Al-Hijr 15:9]

And He also said:

“Falsehood cannot approach it from before it or from behind it. It is a revelation from the All-Wise, the Praiseworthy.”

[Fuṣṣilat 41:42]

Allah, Exalted is He, also clarified that He took it upon Himself to explain and interpret it as He willed and legislated. He said:

“Indeed, upon Us is its collection and its recitation. So when We have recited it [through Jibrīl], then follow its recitation. Then indeed, upon Us is its clarification.”

[Al-Qiyāmah 75:17–19]

Ibn Kathīr (رحمه الله) said in his commentary on this verse:

“That is, after preserving it and having it recited, We will explain it to you and clarify it. And We shall inspire you with its meaning as We intended and legislated.”

Indeed, Allah prepared for the preservation of His Book a group of **master scholars and experts** who undertook this duty in the best of ways—beginning with the Prophet ﷺ and continuing to this very day. They preserved its **exact wording**, understood its **meanings**, adhered to its **teachings**, and **left no field** related to the service and preservation of the Qur'an except that they wrote extensively in it.

From among them were:

- Those who wrote in **tafsīr** (exegesis),
- Those who authored works on **its script and variant recitations**,
- Those who wrote on **its clear and ambiguous verses**,
- Those who distinguished its **Makkan and Madinan verses**,
- Those who **extracted legal rulings** from it,
- Those who wrote on **its parables**,
- Those who wrote on **its miraculous nature**,
- Those who explained **its rare and unusual vocabulary**,
- And those who detailed its **grammatical structures**.

And many others who devoted their lives to serving the Qur'an—thus fulfilling Allah's divine promise of its protection through their sincere efforts.

5 – The Noble Qur'an Contains Numerous Aspects of Inimitable Miraculousness

The Noble Qur'an contains **many aspects of i'jāz (inimitability and miraculousness)**—some of which were shared by

previous divinely revealed scriptures. However, **in its entirety, the Qur'an is the greatest and everlasting miracle, and the conclusive proof of Allah**—the Most High—which He supported His Prophet ﷺ and his followers with until the Day of Judgment.

Al-Bukhārī and Muslim narrated from the ḥadīth of Abū Hurayrah (رضي الله عنه) that the Prophet ﷺ said:

“There was no Prophet among the Prophets except that he was given signs which caused the people to believe in him. What I have been given is a Revelation which Allah has revealed to me, so I hope to be the one whose followers will be the most on the Day of Resurrection.”

(Ṣaḥīḥ al-Bukhārī no. 4981, Ṣaḥīḥ Muslim no. 152)

Among the manifestations of the Qur'an's miraculous nature are:

- its eloquent composition,
- its rhetorical excellence, and
- its linguistic precision.

Allah challenged both **mankind and jinn** to produce something like it, or even a portion of it, across **three distinct levels of challenge**, and they were unable to meet any of them. Allah, the Most High, said:

“Or do they say, ‘He has fabricated it’? Nay, they do not believe. Then let them bring a discourse like it, if they are truthful.”

[At-Tūr 52:33–34]

And He also said, affirming their incapacity:

“Say: If mankind and jinn were to come together to produce the like of this Qur’an, they could not produce the like of it—even if they assisted one another.”

[Al-Isrā’ 17:88]

Then Allah challenged them to bring forth **ten chapters like it**, but they were unable to do so. Allah the Most High said:

“Or do they say: ‘He has fabricated it?’ Say: Then bring ten chapters like it, fabricated, and call upon whomever you can besides Allah—if you are truthful.”

[Hūd 11:13]

Then He challenged them a third time—to bring forth **just a single chapter** from it—and they could not. Allah the Exalted said:

“Or do they say, ‘He has fabricated it’? Say: Then bring a chapter like it, and call upon whomever you can besides Allah, if you are truthful.”

[Yūnus 10:38]

Thus, the miraculous nature of the Qur’an was firmly established in the most conclusive and emphatic way—since all of creation was **incapable** of matching it, **even at the lowest level of challenge**, which was to produce a single sūrah similar to it. And the shortest chapter in the Qur’an is **three verses**.

6 – The Qur’an Contains a Clarification of All That People Need in Their Religious and Worldly Affairs

Allah the Most High has clarified in the Qur’an everything that mankind needs regarding their religious obligations, worldly matters, daily living, and eternal outcome. He said:

“And We have sent down to you the Book as a clarification of all things, and a guidance and mercy and glad tidings for those who submit.”

[An-Nahl 16:89]

And He also said:

“Nothing have We omitted from the Book.”

[Al-An‘ām 6:38]

Ibn Mas‘ūd (رضي الله عنه) said:

“All knowledge has been revealed in this Qur’an, and everything has been explained to us in it.”

7 – That Allah Has Made the Qur’an Easy for Remembrance and Reflection

This is among the greatest distinct features of the Qur’an. Allah the Most High said:

“And We have certainly made the Qur’an easy for remembrance, so is there any who will remember?”

[Al-Qamar 54:17]

And He said:

“A blessed Book which We have revealed to you, [O Muḥammad], that they might reflect upon its verses and that

those of understanding would be reminded.”

[Ṣād 38:29]

Mujāhid said in explanation of the first verse: *“It means: We have made its recitation easy.”*

As-Suddī said: *“We made its recitation easy upon the tongues.”*

Ibn ‘Abbās said: *“Had Allah not made it easy upon the tongues of human beings, none of creation would have been able to speak the speech of Allah.”*

Imām **aṭ-Ṭabarī** and others from among the scholars of tafsīr stated that the ease (yasr) mentioned here encompasses both:

- **Ease of its wording and recitation,**
- **and ease of understanding, pondering, and taking admonition** from its meanings.

And indeed, this is **clearly evident and observable** to all.

8 – That the Qur’an Contains the Essence of the Teachings of the Previous Scriptures and the Fundamentals of the Laws of the Previous Messengers

Allah the Most High said:

“And We have sent down to you the Book in truth, confirming what came before it of the Scripture and as a guardian over it. So judge between them by what Allah has revealed.”

[Al-Mā’idah 5:48]

And He also said:

“He has ordained for you of religion what He enjoined upon Noah, and that which We have revealed to you [O Muḥammad], and what We enjoined upon Abraham, Moses, and Jesus—to establish the religion and not be divided therein.”

[Ash-Shūrā 42:13]

9 – That the Qur’an Contains Accounts of the Messengers and the Previous Nations in a Detailed Manner Unprecedented by Any Scripture Before It

Allah the Most High said:

“And all that We relate to you of the news of the messengers is to make firm your heart. And in this has come to you the truth, and an exhortation and a reminder for the believers.”

[Hūd 11:120]

And He said:

“Thus We relate to you [O Muḥammad] some of the news of what has preceded. And We have certainly given you from Us a Reminder.”

[Tāhā 20:99]

And He said:

“That is from the news of the towns which We relate to you...”

[Hūd 11:100]

10 – That the Qur’an Is the Final Divine Book Revealed,

the Seal of All Scriptures, and a Witness over Them

Allah the Most High said:

“He has sent down upon you the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel before, as guidance for the people, and He revealed the Criterion.”

[Āl ‘Imrān 3:3–4]

And He said:

“And We have revealed to you the Book in truth, confirming what was before it of the Scripture and as a guardian (muhaïminan) over it...”

[Al-Mā’idah 5:48]

These are some of the **distinctive features of the Noble Qur’an** over all the previous revealed Books, and true belief in the Qur’an cannot be actualized except through affirming and internalizing these matters—**both in knowledge and in practice.**

And Allah, Exalted is He, knows best.

“Belief in the Messengers”

The Prophet: He is the one to whom Allah revealed what he should do and command the believers with.

The Messenger: He is the one to whom Allah revealed and whom He sent to those who opposed Allah’s command, so that he may convey Allah’s message.

The difference between them: The Prophet is the one whom Allah informed of His commands and prohibitions so that he may address the believers and command them with it, without addressing or being sent to the disbelievers. As for the Messenger, he is the one sent to both the disbelievers and the believers to convey to them the message of Allah and call them to worship Him.

How to believe in the Messengers:

Belief in the Messengers is to hold with certainty what Allah has informed about them in His Book and what the Prophet ﷺ informed in his Sunnah, both in general and in detail.

General belief: It is to hold with certainty that Allah, the Exalted, sent in every nation a messenger calling them to worship Allah alone without any partners, and to disbelieve in all that is worshipped besides Allah. Allah, the Exalted, said:

“And We certainly sent into every nation a messenger, [saying], ‘Worship Allah and shun false deities.’”

— [Surah An-Nahl: 36] And that all of them were truthful, righteous, rightly guided, noble, obedient, pious, trustworthy, and guiding others to the truth. Allah the Exalted said:

“This is what the Most Merciful had promised, and the messengers spoke the truth.”

— [Surah Ya-Sin: 52]

And He, the Exalted, also said after mentioning a group of prophets and messengers:

“And We chose them and guided them to a straight path. That is the guidance of Allah by which He guides whom He wills of His servants.”

— [Surah Al-An‘ām: 87–88]

And that all of them were upon manifest truth and clear guidance. They came to their people with clear signs from their Lord. Allah, the Exalted, said, quoting the people of Paradise:

“All praise is due to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us.”

— [Surah Al-A‘rāf: 43]

And He, the Exalted, said:

“We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that the people may maintain justice.”

— [Surah Al-Ḥadīd: 25]

And that the core of their message was one: the call to the oneness of Allah (Tawḥīd). However, their laws (Sharā’i’) differed. Allah the Exalted said:

“And We sent not before you any messenger except that We revealed to him that there is no deity except Me, so worship Me.”

— [Surah Al-Anbiyā': 25]

And He said:

“To each of you We prescribed a law and a method.”

— [Surah Al-Mā'idah: 48]

And that they conveyed everything with which they were sent, conveying the message in a clear and complete manner, by which the proof was established upon the people Allah the Exalted said:

“...that He may know that they have conveyed the messages of their Lord. And He encompasses whatever is with them and has enumerated all things in number.”

— [Surah Al-Jinn: 28]

And He, the Exalted, said:

“[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers.”

— [Surah An-Nisā': 165]

And it is obligatory to believe that the messengers are created human beings. They possess nothing of the attributes of Lordship. Rather, they are servants whom Allah honored with the message. Allah the Exalted said:

“Their messengers said to them, ‘We are only men like you, but Allah favors whom He wills from among His servants.’”

— [Surah Ibrāhīm: 11]

And He said about Nūḥ (Noah):

“And I do not say to you that I have the depositories [containing the provision] of Allah, or that I know the unseen, nor do I say that I am an angel...”

— [Surah Hūd: 31]

And He, the Exalted, commanded our Prophet Muḥammad ﷺ to say to his people:

“Say, [O Muḥammad], ‘I do not say to you that I possess the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel. I only follow what is revealed to me.’”

— [Surah Al-An‘ām: 50]

Among what must also be believed regarding the Messengers is that they are supported and aided by Allah, and that the final outcome is in their favor and in favor of their followers. Allah the Exalted said:

“Indeed, We will surely support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand.”

— [Surah Ghāfir: 51]

It is also obligatory to believe in the superiority and varying ranks of the Messengers, as Allah has informed in His saying:

“Those messengers—We preferred some of them over others.”

— [Surah Al-Baqarah: 253]

It is thus obligatory to believe in all of this and in everything that has come in the Book and the Sunnah concerning the Messengers, in a general and comprehensive manner.

As for **detailed belief**, it is to believe in those whom Allah has named in His Book and whom the Prophet ﷺ mentioned in his Sunnah, with detailed belief—according to what has been stated in the texts concerning their names, stories, virtues, and specific qualities.

Therefore, it is obligatory to believe in the Prophets and Messengers with detailed belief, and to affirm for each one of them prophethood or messengership, as Allah and His Messenger ﷺ have informed about them.

Allah has clarified in His Book the ruling regarding those who abandon belief in the Messengers. He, the Exalted, said:

“Indeed, those who disbelieve in Allah and His messengers and wish to differentiate between Allah and His messengers and say, ‘We believe in some and disbelieve in others,’ and wish to adopt a way in between – those are the disbelievers truly. And We have prepared for the disbelievers a humiliating punishment.”

— [Surah An-Nisā’: 150–151]

Here, Allah ascribed disbelief (kufr) to those who deny the Messengers or differentiate between them by believing in some and disbelieving in others. Then He affirmed that these are the true disbelievers — meaning: those whose disbelief is certain and clearly established.

In contrast, in the same context, Allah described the condition of the people of true faith. He, the Exalted, said:

“But those who believe in Allah and His messengers and make no distinction between any of them – to those He will give their rewards.”

— [Surah An-Nisā’: 152]

He described them as believing in Allah and all His messengers, without making distinctions by believing in some and disbelieving in others. Rather, they hold that all of them were sent by Allah, the Exalted.

It is also obligatory to believe in the authenticity of what has come in the texts regarding their virtues, distinct characteristics, and stories. Moreover, it is obligatory to have detailed belief in what Allah has narrated in His Book of the stories of the messengers with their people, the disputes that occurred between them, and Allah’s support for His messengers and their followers. Likewise, whatever has come in the Sunnah must be believed in with detailed belief, according to what the texts contain.

Through this, belief in the messengers is fulfilled — both in its **general** and **detailed** aspects. And Allah knows best.

What is obligatory upon us concerning the Messengers:

It is obligatory upon the Ummah to give the messengers their due rights, in accordance with the noble status Allah has granted them in the religion, the lofty ranks He raised them to, the honorable missions He entrusted them with, and His choosing them to convey His revelation and legislation to all of His creation. Among these rights are:

1 – To believe in all of them and affirm what they came with, and that they are messengers sent by their Lord, conveying from Allah what He commanded them to convey to those to whom they were sent. No distinction is to be made between them in this matter. Allah the Exalted said:

“And We did not send any messenger except to be obeyed by permission of Allah.”

— [Surah An-Nisā’: 64]

And He said:

“Obey Allah and obey the Messenger and beware. And if you turn away – then know that upon Our Messenger is only the clear notification.”

— [Surah Al-Mā’idah: 92]

And He, the Exalted, said:

“Indeed, those who disbelieve in Allah and His messengers and wish to differentiate between Allah and His messengers and say, ‘We believe in some and disbelieve in others,’ and wish to adopt a way in between – those are the disbelievers truly.”

— [Surah An-Nisā’: 150–151]

Thus, it is obligatory to affirm the messengers in what they came with of the divine messages — and this is from the necessary requirements of belief in them.

Among what must be known is that **no one from among the two species (humans and jinn) is permitted to follow any of**

the former messengers after the sending of Muḥammad ﷺ, who was sent to all people. His legislation abrogated all the previous legislations of the prophets before him. There is no religion except that which Allah sent him with, and no following is accepted except of this noble prophet.

Allah the Exalted said:

“And whoever desires a religion other than Islam – it will never be accepted from him, and he, in the Hereafter, will be among the losers.”

— [Surah Āl ‘Imrān: 85]

And He, the Exalted, said:

“And We have not sent you [O Muḥammad] except to all of mankind as a bringer of good tidings and a warner.”

— [Surah Saba’: 28]

And He said: **“Say, [O Muḥammad]: O mankind, indeed I am the Messenger of Allah to you all — [He] to whom belongs the dominion of the heavens and the earth. There is no deity worthy of worship except Him; He gives life and causes death. So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words, and follow him so that you may be guided.”**

— [Surah Al-A‘rāf: 158]

2 – To show loyalty and love to all of them, and to beware of hating or opposing them.

Allah the Exalted said:

“And whoever allies himself with Allah and His Messenger and those who have believed – indeed, the party of Allah – they will be the successful.”

— [Surah Al-Mā'idah: 56]

And He said:

“The believing men and believing women are allies of one another...”

— [Surah At-Tawbah: 71]

This verse includes the description of the believers as having mutual loyalty and allegiance to one another. Included within that — and foremost — are the messengers of Allah, who are the most complete in faith among the believers.

Therefore, **loving them and showing allegiance to them in the hearts of the believers is greater than the allegiance shown to any other of the creation**, due to their high status in the religion and their elevated ranks in īmān (faith).

For that reason, Allah warned against showing enmity toward His messengers and mentioned it alongside enmity toward Allah and His angels, pairing them in punishment and consequence. He, the Exalted, said:

“Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael – then indeed, Allah is an enemy to the disbelievers.”

— [Surah Al-Baqarah: 98]

3 – To believe in their superiority over all other human beings, and that no one from creation, no matter how righteous or pious he may be, can attain their status — because messenger-ship is a divine selection, and Allah chooses for it whomever He wills from among His creation. It is **not attained through effort or deeds**.

Allah the Exalted said:

“Allah chooses messengers from among the angels and from among the people. Indeed, Allah is Hearing and Seeing.”

— [Surah Al-Hajj: 75]

And He, the Exalted, said:

“That was Our argument which We gave Abraham against his people. We raise in degrees whom We will...”

— [Surah Al-An‘ām: 83]

Then after mentioning a large group of prophets and messengers, He said:

“And We gave them superiority over the worlds.”

— [Surah Al-An‘ām: 86]

4 – To believe that they are not all equal in rank, but that Allah has given some of them superiority over others.

Allah the Exalted said:

“Those messengers — We preferred some of them over others. Among them were those to whom Allah spoke, and He raised some of them in degrees...”

— [Surah Al-Baqarah: 253]

Imam al-Ṭabarī said in his tafsīr of this verse:

“Allah, the Exalted, says: These are My messengers. I preferred some of them over others. I spoke to some of them — such as Mūsā (Moses), and I raised some of them in degrees above others in honor and rank.”

So to assign each one of them their proper level of excellence and elevation, according to what is indicated by the revealed texts, is among their rights upon the Ummah.

5 – Sending ṣalāh (prayers of blessing) and salām (peace) upon them, for Allah has commanded the people to do so, and He informed us that He preserved good praise and salutations upon His messengers from the nations that came after them.

Allah the Exalted said about Nūḥ (Noah):

“Peace be upon Nūḥ among the worlds. Indeed, We thus reward the doers of good.”

— [Surah As-Ṣāffāt: 78–79]

And about Ibrāhīm (Abraham):

“Peace be upon Ibrāhīm. Thus do We reward the doers of good.”

— [Surah As-Ṣāffāt: 108–109]

And about Mūsā (Moses) and Hārūn (Aaron):

“Peace be upon Mūsā and Hārūn. Indeed, We thus reward the doers of good.”

— [Surah As-Ṣāffāt: 181]

The Messengers of Strong Resolve (‘Ūlū al-‘Azm)

The Messengers of strong resolve (‘Ūlū al-‘Azm) are those endowed with firm determination and patience.

Allah the Exalted said:

“So be patient, [O Muḥammad], as were those of determination among the messengers...”

— [Surah Al-Aḥqāf: 35]

They are **five**: **Nūḥ (Noah), Ibrāhīm (Abraham), Mūsā (Moses), ‘Īsā (Jesus), and Muḥammad ﷺ.**

Ibn ‘Abbās said:

“The messengers of strong resolve are: the Prophet ﷺ, and Nūḥ, Ibrāhīm, Mūsā, and ‘Īsā.”

Allah mentioned these five together in two places in His Book:

- The first is in **Surah Al-Aḥzāb**, where He said:

“And [mention, O Muḥammad], when We took from the prophets their covenant, and from you and from Nūḥ and Ibrāhīm and Mūsā and ‘Īsā, the son of Mary...”

— [Surah Al-Aḥzāb: 7]

- The second is in **Surah Ash-Shūrā**, where He said:

“He has ordained for you of religion what He enjoined upon Nūḥ, and that which We have revealed to you, and what We enjoined upon Ibrāhīm, Mūsā, and ‘Īsā...”

— [Surah Ash-Shūrā: 13]

Some of the scholars of tafsīr said:

“The reason for mentioning them specifically is to make

known their greater honor and excellence, as they were the ones entrusted with well-known divine laws and are among the messengers of strong resolve.”

These Five Are the Best of the Messengers and the Choicest of the Children of Ādam

These five are the **best of the messengers** and the **choicest of the children of Ādam**.

It is narrated from **Abū Hurayrah** (رضي الله عنه) that he said:

“The best of the children of Ādam are five: Nūḥ, Ibrāhīm, ‘Īsā, Mūsā, and Muḥammad ﷺ — and the best of them is Muḥammad ﷺ. May Allāh send peace and blessings upon them all.”

And the most virtuous of them is **Muḥammad ﷺ**, as reported by **Muslim** in the ḥadīth of Abū Hurayrah (رضي الله عنه), from the Prophet ﷺ:

“I am the leader (sayyid) of the children of Ādam on the Day of Resurrection, the first for whom the grave will split open, the first to intercede, and the first whose intercession will be accepted.”

Distinct Qualities of Our Prophet Muḥammad ﷺ

Indeed, **Allāh**, Blessed and Exalted, favored our Prophet **Muḥammad ﷺ** with many **distinct qualities and virtues** by which He granted him excellence over other messengers and gave him distinction over all creation. Among these unique qualities are:

1. The Universality of His Message to Both Humankind and Jinn

His message was sent to **all of mankind and jinn** alike. No one among them is excused from following him and believing in his message.

Allāh the Most High said:

(وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا)

“And We have not sent you except comprehensively to mankind as a bringer of glad tidings and a warner.”

[Saba’: 28]

And He said:

(تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا)

“Blessed is He who sent down the Criterion (i.e., the Qur’ān) upon His servant so that he may be a warner to the worlds.”

[Al-Furqān: 1]

Ibn ‘Abbās (رضي الله عنهما) said:

“Al-‘Ālamīn (the worlds) means the jinn and mankind.”

It is narrated from **Abū Hurayrah** (رضي الله عنه), that the Prophet ﷺ said:

****“I have been given superiority over the prophets in six matters:**

1. I have been given concise, comprehensive speech,
2. I have been supported by fear (cast into the hearts of my enemies),

3. The spoils of war have been made lawful for me,
 4. The earth has been made for me a place of purification and a place of prayer,
 5. I have been sent to all of creation,
 6. And the line of prophethood has been sealed with me.”**
- (Narrated by Muslim)

The Prophet ﷺ said:

“By Him in Whose Hand is the soul of Muhammad! There is none from this Ummah, whether Jew or Christian, who hears of me, then dies without believing in that with which I was sent, except that he will be among the people of the Fire.”

[Reported by Muslim, no. 153]

2 – That he ﷺ is the Seal of the Prophets and Messengers, as affirmed by the textual evidences. Allah the Exalted said:

“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets.”

[Al-Aḥzāb: 40]

And the Ummah—both early and later generations—has unanimously agreed upon this belief. They have also unanimously agreed on the disbelief (kufr) of anyone who claims prophethood after him ﷺ.

3 – That Allah supported him with the greatest miracle and the most evident sign, which is the Noble Qur’an, the speech of Allah, preserved from alteration and distortion, and remaining among the Ummah until Allah permits it to be lifted. Allah the Exalted said:

“Say: If mankind and the jinn were to gather together to produce the like of this Qur’an, they could not produce the like thereof, even if they helped one another.”

[Al-Isrā’: 88]

4 – That his Ummah is the best of nations and the most numerous among the people of Paradise. Allah the Exalted said:

“You are the best nation produced for mankind...”

[Āl ‘Imrān: 110]

And it is reported from Mu‘āwiyah ibn Ḥayda al-Qushayrī رضي الله عنه that he heard the Prophet ﷺ recite the verse:

“You are the best nation produced for mankind...”

He said: *“Indeed, you complete seventy nations — you are the best and most honorable of them before Allah.”*

[Reported by Aḥmad, al-Tirmidhī, al-Ḥākim; authenticated by al-Ḥākim and al-Dhahabī.]

5 – That he ﷺ is the Master of the children of Ādam on the Day of Resurrection.

It is reported from Abū Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said:

“I am the master of the children of Ādam on the Day of Resurrection, the first over whom the earth will split open, the first intercessor, and the first whose intercession will be accepted.”

[Reported by Muslim, no. 2278; Abū Dāwūd, no. 4673]

6 – That he ﷺ is the possessor of the Greatest Intercession (al-Shafā‘ah al-‘Uẓmā), which he will undertake on behalf

of the people of the gathering, asking that their Lord pass judgment between them after the most virtuous of messengers excuse themselves from it. This is the *Maqām Maḥmūd* (the Praiseworthy Station) mentioned in the statement of Allah the Exalted:

“It may be that your Lord will raise you to a Praiseworthy Station.”

[Al-Isrā’: 79]

The Rights of the Prophet ﷺ Upon His Ummah

The rights of the Prophet ﷺ upon his Ummah are many. Some of them have been previously mentioned among the general rights due to all the Messengers. What follows is a presentation of some of his specific rights over his Ummah:

1 – Detailed faith in his Prophethood and Messengership, and belief that his Message abrogates all previous messages. This entails: believing him in all that he has informed of, obeying him in what he has commanded, avoiding what he prohibited and warned against, and that none is to be worshiped except with what he legislated. Allah the Exalted said:

“So believe in Allah and His Messenger and the light which We have sent down.”

[Al-Taghābun: 8]

And He said:

“So believe in Allah and His Messenger, the unlettered Prophet...”

[Al-A‘rāf: 158]

And He said:

“And whatever the Messenger gives you – take it; and whatever he forbids you – refrain from it.”

[Al-Hashr: 7]

2 – It is obligatory to believe that the Messenger ﷺ conveyed the message, fulfilled the trust, and sincerely advised the Ummah. There is no good except that he guided the Ummah to it and encouraged them toward it, and there is no evil except that he warned the Ummah from it and prohibited it. Allah the Exalted said:

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion.”

[Al-Mā'idah: 3]

Abū Dharr (may Allah be pleased with him) said:

“The Messenger of Allah ﷺ left us, and there was no bird that flapped its wings in the sky except that he had mentioned to us knowledge concerning it.”

[Musnad Aḥmad, 5/153]

3 – Loving him ﷺ and giving precedence to his love over oneself and all of creation.

Love of the Prophet ﷺ is obligatory, even though love is due to all the Prophets and Messengers, yet our Prophet ﷺ has a special distinction in this regard. Thus, his love must be given precedence over the love of all people — one's children, parents,

and all relatives — rather, it must be given precedence even over one's own self.

Allah the Exalted said:

“Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth you have acquired, commerce in which you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah brings about His decision. And Allah does not guide the defiantly disobedient people.”

[Al-Tawbah: 24]

So Allah has joined the love of His Messenger ﷺ with His own love, and He threatened those for whom their wealth, family, and children are more beloved to them than Allah and His Messenger — He threatened them with His saying:

“Then wait until Allah brings about His decision...”

[Al-Tawbah: 24]

And in the two Ṣaḥīḥs (i.e., al-Bukhārī and Muslim) from the ḥadīth of Anas (may Allah be pleased with him), he said: The Prophet ﷺ said:

“None of you truly believes until I am more beloved to him than his father, his son, and all of mankind.”

[Ṣaḥīḥ al-Bukhārī, no. 15; Ṣaḥīḥ Muslim, no. 44]

4 – Honoring, revering, and venerating the Prophet ﷺ.

Indeed, this is among the rights of the Prophet ﷺ which Allah has made obligatory in His Book. Allah the Exalted said:

“...that you may believe in Allah and His Messenger, and honor him, and revere him...”

[Al-Fath: 9]

And He said:

“...those who follow the Messenger, the unlettered Prophet — whom they find written [mentioned] in what they have of the Torah and the Gospel — who enjoins upon them what is right and forbids them from what is wrong, and makes lawful for them the good things and prohibits for them the evil, and relieves them of their burden and the shackles which were upon them. So those who believe in him, honor him, support him, and follow the light which has been sent down with him — it is they who will be the successful.”

[Al-A‘raf: 157]

Ibn ‘Abbās said: *“‘Ta‘azzirūhu’ means: you honor him; ‘Tawqirūhu’ means: you revere him.”*

And Allah said:

“O you who have believed, do not put yourselves before Allah and His Messenger...”

[Al-Hujurat: 1]

And He said:

“Do not make the calling of the Messenger among yourselves like the calling of one another.”

[Al-Nur: 63]

Mujāhid said: *“He commanded them to address him by say-*

ing, 'O Messenger of Allah,' with gentleness and humility, and not to say, 'O Muhammad,' with sternness."

The Companions of the Prophet ﷺ gave the finest examples in honoring the Prophet ﷺ. Usāmah ibn Sharīk said:

"I came to the Prophet ﷺ and his Companions were around him, as if birds were perched on their heads [i.e., they were still and full of awe]."

Honoring the Prophet ﷺ is obligatory after his death just as it was during his lifetime.

Al-Qāḍī 'Iyāḍ said:

"Know that the sanctity of the Prophet ﷺ after his death, his reverence, and veneration are binding just as they were during his life. This applies when he is mentioned, when his ḥadīth and Sunnah are mentioned, when his name and biography are heard, in dealing with his family and offspring, and in honoring his household and his Companions."

5 – Sending blessings and peace upon the Prophet ﷺ and doing so frequently,

as Allah has commanded. Allah the Exalted said:

"Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, send blessings upon him and greet him with peace."

[Al-Aḥzāb: 56]

Al-Bukhārī said: *"Abū Al-ʿĀliyah said: 'The Ṣalāh (blessing) of Allah is His praise of him in the presence of the angels, and the Ṣalāh of the angels is their supplication.'"*

And from ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ (may Allah be pleased with him), from the Prophet ﷺ, that he said:

“Whoever sends one blessing upon me, Allah will send ten blessings upon him.”

And from ‘Alī (may Allah be pleased with him), from the Prophet ﷺ, that he said:

“The miser is the one in whose presence I am mentioned, and he does not send blessings upon me.”

And although sending blessings and peace is legislated for all Prophets — as previously mentioned — it is even more emphasized in the case of our Prophet ﷺ, and it is among the greatest of his rights upon his Ummah, and is obligatory upon them.

6 – Affirming all that is authentically established regarding his noble virtues,

his lofty distinctions, and his high, exalted ranks — as has been previously clarified in the beginning of this section — and all other matters indicated by the textual proofs. One must believe in all of that, praise him for it, spread it among the people, teach it to the young, and raise them upon loving him, honoring him, and recognizing his noble status with his Lord.

7 – Avoiding exaggeration regarding him ﷺ and being cautious of that,

for indeed exaggeration is one of the gravest forms of harm done to him ﷺ. *Exaggeration (al-ghulūw)* is to go beyond the limits set by Allah for His servants, whether in belief or in wor-

ship. Its ruling is *prohibition*, due to the textual evidences that forbid it, warn against it, and clarify its evil consequences in both this world and the Hereafter.

Allah the Exalted commanded His Prophet ﷺ to address the Ummah with His statement:

“Say: I am only a man like you, to whom has been revealed that your god is One God. So whoever hopes for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone.”

[Al-Kahf: 110]

And with His statement:

“Say: I do not say to you that I possess the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel. I only follow what is revealed to me.”

[Al-An‘ām: 50]

So Allah commanded His Prophet ﷺ to affirm to the Ummah that he is a Messenger sent by Allah, having no share in divinity, and that he is not an angel, but rather he follows the command of his Lord and His revelation.

And the Prophet ﷺ warned his Ummah against exaggerating in his praise or going beyond bounds. In *Ṣaḥīḥ al-Bukhārī*, from the ḥadīth of ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him), the Prophet ﷺ said:

“Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary. I am only His servant, so say: the servant of Allah and His Messenger.”

And *exaggeration* (*al-iṭrā'*) is praising with falsehood and exceeding the limits in praise.

What is meant by this ḥadīth is:

Do not praise me and fall into exaggeration in my praise as the Christians exaggerated in their praise of 'Īsā (Jesus), such that they ascribed to him divinity and godhood. I am merely the servant of Allah, so describe me with what my Lord has described me: "the servant of Allah and His Messenger."

But misguidance refused except to contradict his command and commit what he prohibited, and they opposed him in the gravest of ways — so they exaggerated concerning him ﷺ, went to extremes in praising him, and claimed about him what the Christians claimed about 'Īsā (peace be upon him) — or something near to that.

They began to ask him for the forgiveness of sins, relief from hardships, healing of illnesses, and other matters that are exclusive to Allah alone, without partner. All of that is from exaggeration (*ghulūw*) in the religion.

It is reported from Ibn 'Abbās (may Allah be pleased with him) that a man came to the Prophet ﷺ and, while speaking with him, said: "*Whatever Allah wills and you will.*"

So the Messenger of Allah ﷺ said:

"Have you made me a rival with Allah? Rather, say: Whatever Allah alone wills."

(*Ṣaḥīḥ* – narrated by Aḥmad and others)

So the Prophet ﷺ warned against exaggerating concerning him and raising him above his proper rank — into that which is exclusive to the Lord, Exalted be He.

And this serves as a warning about other types of exaggeration as well. Indeed, **exaggeration (ghulūw)** concerning the Prophet ﷺ is **ḥarām (forbidden) in all its forms and manifestations**. Among the forms of exaggeration regarding the Prophet ﷺ that reach the level of **shirk (polytheism)** is turning to him with supplication (du‘ā’), such as one saying: *“O Messenger of Allah, do such-and-such for me.”*

This is a form of du‘ā’, and **du‘ā’ is worship**, and it is not permissible to direct worship to anyone besides Allah.

Among the other forms of exaggeration toward him ﷺ are:

- **Slaughtering (sacrifice)** for him,
- **Vowing** to him,
- **Circumambulating (ṭawāf)** around his grave,
- **Or facing his grave during prayer or acts of worship.**

All of this is **prohibited**, because it is an act of worship, and **Allah has forbidden directing any type of worship to any of the creation**. He, the Most High, said:

“Say: Verily, my prayer, my sacrifice, my living and my dying are for Allah, the Lord of all creation. He has no partner. With this I have been commanded, and I am the first of the Muslims.”

[Sūrat al-An‘ām: 162–163]

8 – Among the rights of the Prophet ﷺ is to love his Companions (Ṣaḥābah), his family (Ahl al-Bayt), and his wives, and to show loyalty toward all of them, and to beware of belittling them, or reviling them, or casting aspersions upon them in any way.

For Allah has obligated this Ummah to show loyalty to the **Companions of His Prophet ﷺ**, and He has encouraged those who came after them to seek forgiveness for them and ask Allah to purify their hearts from any hatred toward them. He, the Most High, said—after mentioning the Muhājirīn and the Anṣār:

“And those who came after them say: Our Lord! Forgive us and our brothers who preceded us in faith, and do not place in our hearts any rancor toward those who have believed. Our Lord, indeed You are Kind and Merciful.”

[Sūrat al-Ḥashr: 10]

And Allah said regarding the relatives of His Messenger ﷺ and his household:

“Say: I do not ask you for any reward except that you show love to my near relatives.”

[Sūrat al-Shūrā: 23]

In the tafsīr of this verse it says: “Say to those who follow you among the believers: I do not ask you any reward for what I have brought to you, except that you love my kinship.”

And Muslim reported in his *Ṣaḥīḥ* from the ḥadīth of Zayd ibn Arqam (may Allah be pleased with him), that the Messenger of Allah ﷺ stood and addressed the people and said:

“Indeed, I am a human being. Soon the messenger of my Lord will come to me and I will respond to him. I am leaving among you two weighty things: the first is the Book of Allah, in which is guidance and light, so take hold of the Book of Allah and adhere to it.”

He encouraged adherence to the Book of Allah, then said:

“And [the second is] my household. I remind you by Allah concerning my household. I remind you by Allah concerning my household. I remind you by Allah concerning my household.”

[Ṣaḥīḥ Muslim]

So the Prophet ﷺ commanded that **kindness be shown to his household**, and that their station and right be acknowledged—due to their closeness to him and their honor.

Likewise, the Prophet ﷺ **instructed goodness toward his Companions**.

And the Prophet ﷺ **forbade reviling and belittling his Companions**. It is narrated from Abū Sa‘īd al-Khudrī (may Allah be pleased with him), that the Prophet ﷺ said:

“Do not revile my Companions. For if one of you were to spend [in charity] the amount of gold equal to Mount Uhud, it would not equal even a mudd (handful) of what they gave, nor even half of it.”

[Agreed upon by al-Bukhārī and Muslim]

Among the **greatest foundational principles of Ahl al-Sunnah**, upon which their consensus is established, is **the love for**

the Companions of the Messenger of Allah ﷺ, his relatives, and his wives. They did not regard criticism of them except as a clear sign of deviation and misguidance.

Abū Zur‘ah (may Allah have mercy on him) said:

“If you see a man belittling any one of the Companions of the Messenger of Allah ﷺ, then know that he is a heretic (zindīq).”

And Imām Aḥmad (may Allah have mercy on him) said:

“If you see a man speaking ill of any one of the Companions of the Messenger of Allah ﷺ, then accuse him in regard to Islam.”

So these are **some of the rights of the Prophet ﷺ** upon his Ummah—**mentioned in brief and summary**—and Allah, the Exalted, is the One who guides us and our brothers to fulfilling them and acting upon them.

The Death of the Prophets

The evidences indicate that **the prophets do die**, except those whom **specific texts exempt**, such as ‘**Isā عليه السلام (Jesus)**, for **he has not yet died**, but was rather **raised alive to Allah**, as will be clarified later.

From the evidences proving the death of the prophets is the statement of Allah the Exalted:

{Or were you witnesses when death approached Ya‘qūb (Jacob)?}

[Surah al-Baqarah: 133]

And His saying addressing His Prophet Muḥammad ﷺ:

{Indeed, you will die, and indeed, they will die.}

[Surah az-Zumar: 30]

Some of the exegetes said: “*The death of the Prophet ﷺ was announced to him, and the death of the Companions was also announced to them.*»

Allah also said:

{Every soul shall taste death.}

[Surah Āl ‘Imrān: 185]

These verses collectively indicate that **the Prophets die**, just as the rest of mankind die—**except** for ‘**Īsā عليه السلام**, concerning whom Allah informed that **He raised him to Himself**, as He said:

{[Mention] when Allah said: ‘O ‘Īsā, indeed I will take you and raise you to Myself...’}

[Surah Āl ‘Imrān: 55]

This verse indicates that **Allah raised ‘Īsā to the heavens with his body and soul**, and **that he did not die**.

As for the word “*mutawaffika*” (I will take you) mentioned in the verse, it has been explained in **Tafsīr al-Ṭabarī** and by the majority of the commentators to mean “**I will take you [in sleep] and raise you**”. They hold that the “**taking**” (**tawaffī**) here refers to **sleep**, not **death**. As Allah the Exalted said:

{Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep...}

[Surah az-Zumar: 42]

This establishes that ‘**Īsā عليه السلام** is **currently alive in the**

heavens and has not died.

Allah also informed about his **death before the Hour (i.e., the Day of Judgment)**, as He said:

{And there is none from the People of the Book except that he will surely believe in him before his death.}

[Surah an-Nisā': 159]

The death mentioned in this verse refers to the **future death of 'Īsā عليه السلام at the end of time, after he descends from the heavens**, breaks the cross, kills the swine, and abolishes the jizyah (tax), as has been confirmed by the **authentic aḥādīth** regarding his **descent at the end of times**.

These **authentic narrations** have been recorded in **Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim**, and other reliable collections.

Belief in the Day of Judgment

Belief in the Last Day

The Last Day refers to the Day of Resurrection, when people will be brought back to life for the purpose of judgment and recompense.

It is called “the Last Day” because there will be no day after it—on that day, the people of Paradise will settle in their eternal dwellings, and the people of Hellfire will settle in theirs.

Belief in the Last Day includes three essential components:

1. Belief in the resurrection,
2. Belief in the reckoning and recompense,
3. Belief in Paradise and Hellfire, that they are the eternal destinations of all creation.

Belief in the Resurrection

Belief in the resurrection is one of the greatest pillars of faith in this religion. It is the belief that Allah will bring the dead back to life and raise them from their graves.

The reality of resurrection is that Allah will gather the decomposed bodies of those in the graves and, by His power, return them to their original form. He will then restore the souls to their bodies and drive them to their place of assembly for the final judgment.

Allah the Exalted said:

{And he presents for Us an example and forgets his [own] creation. He says, “Who will give life to bones while they are disintegrated?” Say, “He will give them life who produced them the first time; and He is, of all creation, Knowing.”}

[Surah Ya-Sin: 78–79]

On the Authority of Hudhayfah (may Allah be pleased with him), he said:

The Messenger of Allah ﷺ said:

“There was a man who, when death approached him and he despaired of life, instructed his family: ‘When I die, gather a large amount of wood and kindle a fire until it consumes my flesh and reaches my bones. Then grind my bones and scatter me into the sea on a hot day.’

So Allah gathered him and said, ‘Why did you do that?’

He replied, ‘Out of fear of You.’

So Allah forgave him.”

[Reported by al-Bukhari, no. 3479]

This narration and the verses indicate that Allah, the Exalted, will **reconstruct the very same bodies**, gathering even their decomposed remains so they return as they once were, and then return the souls to them.

Exalted is the One to whom nothing is impossible, and He is Able over all things.

Sound reasoning also confirms the resurrection: resurrection

is simply a **re-creation**, and it is obvious to any rational person that recreating something is **easier** than creating it from nothing.

Thus, Allah affirms the resurrection and its inevitability by reminding us of man's initial creation. The One capable of **initiating** creation is certainly more capable of **restoring** it.

As for the denier who objected to the resurrection, Allah recounts his words:

{He says, “Who will give life to bones while they are disintegrated?”}

[Surah Ya-Sin: 78]

Allah replied:

{Say, “He will give them life who produced them the first time; and He is, of all creation, Knowing.”}

[Surah Ya-Sin: 79]

And He said:

{And it is He who begins creation; then He repeats it, and that is [even] easier for Him.}

[Surah ar-Rum: 27]

These are both **textual and rational evidences** from the Book of Allah, refuting every stubborn rejecter of the resurrection—a proof that none can refute.

Belief in Accountability and Recompense

The servant will be held accountable for his deeds and will be rewarded or punished accordingly. This is established by the Qur'an, the Sunnah, and the consensus of the Muslims.

Allah the Exalted said:

{Indeed, to Us is their return. Then indeed, upon Us is their account.}

[Surah al-Ghashiyah: 25–26]

And He said:

{Whoever comes [on the Day of Judgment] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.}

[Surah al-An‘ām: 160]

And He said:

{And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.}

[Surah al-Anbiyā’: 47]

And from the narration of Ibn ‘Umar (may Allah be pleased with him), the Prophet ﷺ said:

“Indeed, Allah will bring the believer close and shelter him, and He will conceal him, and then say, ‘Do you recognize this sin? Do you recognize that sin?’

He will say, ‘Yes, my Lord.’ Until he acknowledges all his sins and thinks he is doomed. Then Allah will say, ‘I concealed them for you in the world, and today I forgive you.’

Then he will be given the record of his good deeds.

As for the disbelievers and hypocrites, they will be called publicly before all creation: ‘These are the ones who lied against their Lord. Unquestionably, the curse of Allah is upon the wrongdoers.’”

[Authentic – al-Bukhārī and Muslim]

And it is authentically reported that the Prophet ﷺ said:

“Whoever intends a good deed and then performs it, Allah records it for him as ten good deeds up to seven hundred times, or even many more times.

And whoever intends an evil deed and performs it, Allah records it as only one sin.”

[Authentic – al-Bukhārī and Muslim]

And the Muslims are unanimously agreed on affirming accountability and recompense for deeds. This is required by Divine wisdom—for Allah, Exalted is He, revealed the Books, sent the Messengers, and obligated the servants to accept what they brought and act upon what is obligatory therein. If there were no reckoning or recompense, that would constitute futility, and the Wise Lord is far above such a thing.

Allah alluded to this in His saying:

{Then We will surely question those to whom [a message] was sent, and We will surely question the messengers. Then We will surely relate [their deeds] to them with knowledge, and We were not [at all] absent.}

[Surah al-A‘rāf: 6–7]

Belief in Paradise and Hellfire

Among the matters that must be believed in is **Paradise and the Fire**.

- **Paradise** is the abode of reward for those who obey Allah. Its place is in the seventh heaven near the **Lote Tree of the Utmost Boundary (Sidrat al-Muntahā)**. Allah the Exalted said:

{And he certainly saw him [again] at the Lote Tree of the Utmost Boundary – near it is the Garden of Refuge.}

[Surah al-Najm: 13–15]

- Paradise consists of **one hundred levels**, and the distance between each level is like the distance between the heavens and the earth.

As reported in **Ṣaḥīḥ al-Bukhārī** from the ḥadīth of **Abū Hurayrah** (may Allah be pleased with him), the Messenger of Allah ﷺ said:

“Indeed, in Paradise there are one hundred levels which Allah has prepared for those who strive in His cause. The distance between each two levels is like the distance between the heavens and the earth.”

(Ṣaḥīḥ al-Bukhārī)

The **highest part of Paradise** is **al-Firdaws al-A‘lā**, and **above it is the Throne** of the Most Merciful. From it the rivers of Paradise spring forth, as mentioned in another narration by **Abū Hurayrah** (may Allah be pleased with him) from the Prophet ﷺ:

“When you ask Allah, then ask Him for al-Firdaws, for it is the middle and highest part of Paradise, and above it is the Throne of the Most Merciful, and from it the rivers of Paradise spring forth.”

Paradise has **eight gates**, as mentioned in the narration of **Sahl ibn Sa‘d** (may Allah be pleased with him) in **Ṣaḥīḥ al-Bukhārī**, where the Prophet ﷺ said:

“In Paradise there are eight gates; among them is a gate called al-Rayyan which no one enters except those who fast.”

As for **the Fire**, it is the eternal abode of punishment for the disbelievers, polytheists, and hypocrites with hypocritical beliefs. It is also a place of punishment—for as long as Allah wills—for some of the sinful monotheists (those who believed in Tawḥīd), in accordance with their sins. However, their final destination will be Paradise, as Allah the Exalted said:

“Indeed, Allah does not forgive that partners be associated with Him, but He forgives what is less than that for whom He wills.”

(Sūrat al-Nisā’: 48)

Its **location** is in the **seventh earth**, and the Hellfire has **levels**—each one lower than the other.

‘Abd al-Raḥmān ibn Aslam said:

“The levels of Paradise ascend upward, and the levels of Hell descend downward. The lowest level is the abode of the hypocrites,”

as Allah said:

“Indeed, the hypocrites will be in the lowest depth of the Fire.”

(Sūrat al-Nisā’: 145)

Hellfire has seven gates, as Allah said:

“It has seven gates; for every gate is a portion designated of them.”

(Sūrat al-Ḥijr: 44)

The fire of this world is **only one part** out of seventy parts of the fire of **Jahannam**, as reported in the ḥadīth of **Abū Hurayrah** (may Allah be pleased with him), which was narrated by **al-Bukhārī and Muslim**, that the Prophet ﷺ said:

“Your fire (in this world) is one part of seventy parts of the fire of Hell.”

Belief in Paradise and Hell is fulfilled through three matters:

First: A firm conviction that **they are real**, and that **Paradise** is the abode of the righteous, while **Hellfire** is the abode of the disbelievers and hypocrites.

Allah the Exalted said:

“Indeed, those who disbelieve in Our verses – We will drive them into a Fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise. But those who believe and do righteous deeds – We will admit

them to gardens beneath which rivers flow, wherein they will abide forever. They will have therein purified spouses, and We will admit them to deepening shade.”

(Sūrat al-Nisā’: 56–57)

Second: Believing that **both Paradise and Hell exist now.**

Allah said regarding Paradise:

“Race toward forgiveness from your Lord and a Garden as wide as the heavens and earth...”

(Sūrat Āl ‘Imrān: 133)

And He said regarding Hell:

“...then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.”

(Sūrat al-Baqarah: 24)

And it is reported in **Ṣaḥīḥ al-Bukhārī and Muslim**, from the ḥadīth of ‘Imrān ibn Ḥuṣayn, that the Prophet ﷺ said:

“I looked into Paradise and saw that most of its inhabitants were the poor, and I looked into the Fire and saw that most of its inhabitants were women.”

Third: Belief in their eternity and permanence, and that neither they nor those within them will perish.

Allah the Exalted said about Paradise: **{...they will abide therein forever.}** [An-Nisā’: 13]

And He said about the Fire: **{...to abide therein forever.}** [Al-Jinn: 23]

The sin mentioned here refers to disbelief, confirming eternal punishment in the Fire.

Al-Qurtubī said that the word **“forever”** is evidence that **“disobedience”** here means **shirk** (polytheism).

Al-Bukhārī and Muslim narrated from ‘Abdullāh ibn ‘Umar that the Messenger of Allah ﷺ said:

“Allah will admit the people of Paradise into Paradise and the people of Hell into Hell. Then a caller will proclaim between them: O people of Paradise, no more death! O people of Hell, no more death! Each shall remain where they are.”

Included in belief in the Last Day is belief in all that occurs after death, such as the trial of the grave, and its bliss or punishment.

The Trial of the Grave

The trial of the grave is the questioning of the deceased after burial about his Lord, his religion, and his Prophet.

Allah affirms the believers with the firm word, so he says: *“My Lord is Allah, my religion is Islam, and my Prophet is Muhammad ﷺ.”*

But Allah misguides the wrongdoers. The disbeliever says: *“Huh? Huh? I don’t know.”*

And the hypocrite or the doubter says: *“I don’t know. I heard the people saying something, so I said it too.”*

The Bliss and Punishment of the Grave

Belief in the bliss of the grave for the obedient and in the punishment of the grave for those deserving of it among the sinful

and the wicked is one of the fundamentals of faith, as indicated by the texts of the Qur'an and Sunnah.

One of the evidences from the Book of Allah for the bliss of the grave is His saying:

{Allah will make firm those who believe with the firm word in this worldly life and in the Hereafter.} [Ibrāhīm: 27]

This verse shows that Allah will give firmness to the believer during the questioning in the grave and the bliss that follows.

Al-Bukhārī narrated from the ḥadīth of al-Barā' ibn 'Āzib رضي الله عنه that the Prophet ﷺ said:

“When the believer is seated in his grave, he is approached and testifies that there is no god but Allah and that Muhammad is the Messenger of Allah. That is the meaning of His statement...”

{...Allah will make firm those who believe with the firm word...} [Ibrāhīm: 27]

This is a proof for the bliss of the grave.

As for the evidence of the **punishment of the grave** from the Qur'an, it is the saying of Allah the Most High:

{So Allah protected him from the evils they plotted, and the people of Pharaoh were enveloped by the worst punishment. The Fire—they are exposed to it morning and evening. And on the Day the Hour will be established [it will be said]: “Admit the people of Pharaoh to the severest punishment.”}
[Ghāfir: 45–46]

Al-Qurṭubī said: *“The majority are of the view that this exposure occurs in the barzakh (the period between death and resurrection), and this is an evidence proving the punishment of the grave.”*

As for what came in the **Sunnah** of evidence regarding the bliss and punishment of the grave, it is very numerous.

Among it is what was reported in the two Ṣaḥīḥs from the ḥadīth of ‘Abdullāh ibn ‘Umar رضي الله عنهما that the Messenger of Allah ﷺ said:

“When one of you dies, his place in the Hereafter is shown to him morning and evening. If he is among the people of Paradise, then he is shown his place among the people of Paradise; and if he is among the people of Hellfire, then he is shown his place among the people of Hellfire. It is said to him: ‘This is your place until Allah resurrects you on the Day of Judgment.’”

(Ṣaḥīḥ al-Bukhārī no. 1379, Ṣaḥīḥ Muslim no. 2866)

Belief in Divine Decree and Predestination (al-Qaḍā’ wa al-Qadar)

Definition of al-Qaḍā’ and al-Qadar:

• **Al-Qaḍā’ (Divine Judgment):**

It is what Allah decrees in His creation—bringing things into existence or causing their absence, or changing them.

• **Al-Qadar (Divine Preordainment):**

It is what Allah preordained from eternity to occur in His creation, based on His prior knowledge of all things.

The difference between al-Qadar and al-Qaḍā’:

Al-Qadar refers to the divine estimation of something before it takes place, whereas al-Qaḍā’ is the execution and completion of that thing.

Therefore, *al-Qadar* precedes *al-Qaḍā’*.

Levels of Belief in Qadar:

Belief in Qadar (Predestination) is based on **four levels**, established through the Qur’ān and affirmed by scholars:

1. Level One: Allah’s Knowledge (‘Ilm)

Belief that Allah has complete knowledge of all things—what exists and what doesn’t, what is possible and what is impossible. He knows what was, what is, and what will be, and what would happen if something were to happen differently.

Allah said:

(وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا)

“...and that Allah encompasses all things in knowledge.”

[Al-Ṭalāq: 12]

And in the two Ṣaḥīḥs, from the ḥadīth of Ibn ‘Abbās (may Allāh be pleased with him), he said:

The Prophet ﷺ was asked about the children of the polytheists, and he said: «Allāh knows best what they would have done.»

The second level: Allāh’s writing of everything that will occur until the Day of Judgment.

Allāh the Exalted said:

“Do you not know that Allāh knows what is in the heaven and the earth? Indeed, all that is in a Record. Indeed that, for Allāh, is easy.” [Sūrat al-Ḥajj: 70]

And He said:

“Indeed, We give life to the dead and record what they have put forth and what they left behind. And all things We have enumerated in a clear register.” [Sūrat Yā Sīn: 12]

And from the Sunnah is the ḥadīth of ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ (may Allāh be pleased with them both), who said:

I heard the Messenger of Allāh ﷺ say:

“Allāh wrote the decrees of all creation fifty thousand years before He created the heavens and the earth.”

[Reported by Muslim]

The third level: The will (al-Mashī’ah) — whatever Allāh wills happens, and whatever He does not will does not happen.

Allāh the Exalted said:

“Indeed, His command, when He intends a thing, is only that He says to it, ‘Be,’ and it is.” [Sūrat Yā Sīn: 82]

And He said:

“But you cannot will unless Allāh, Lord of the worlds, wills.” [Sūrat at-Takwīr: 29]

And both al-Bukhārī and Muslim reported from the ḥadīth of...

And both al-Bukhārī and Muslim reported from the ḥadīth of Abū Hurayrah (may Allāh be pleased with him), that the Prophet ﷺ said:

“Let not one of you say: ‘O Allāh, forgive me if You will; O Allāh, have mercy on me if You will.’ Rather, let him be firm in supplication, for indeed, Allāh does what He wills, and none can compel Him.”

(Al-Bukhārī no. 6339, Muslim no. 2679)

The fourth level: Allāh’s creation of things and His bringing them into existence, and His complete power over them. He is — glorified be He — the Creator of every doer and his deed, every mover and his motion, and every still one and his stillness.

Allāh the Exalted said:

“Allāh is the Creator of all things, and He is, over all things, Disposer of affairs.”

[Sūrat az-Zumar: 62]

And He said:

“While Allāh created you and that which you do.”

[Sūrat aṣ-Ṣāffāt: 96]

And al-Bukhārī narrated in his Ṣaḥīḥ from the ḥadīth of ‘Imrān ibn Ḥuṣayn that the Prophet ﷺ said:

“Allāh was and there was nothing else besides Him. His Throne was over the water. He wrote everything in the Record (adh-Dhikr), and He created the heavens and the earth.”

Thus, it is obligatory to believe in these four levels in order

to actualize belief in al-Qadar (Divine Decree). Whoever denies any of them has not truly affirmed belief in al-Qadar. And Allāh knows best.

And the last of our supplications is: All praise is due to Allāh, Lord of the worlds. And may Allāh send His blessings upon our Prophet Muḥammad, and upon his family and all his Companions.

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